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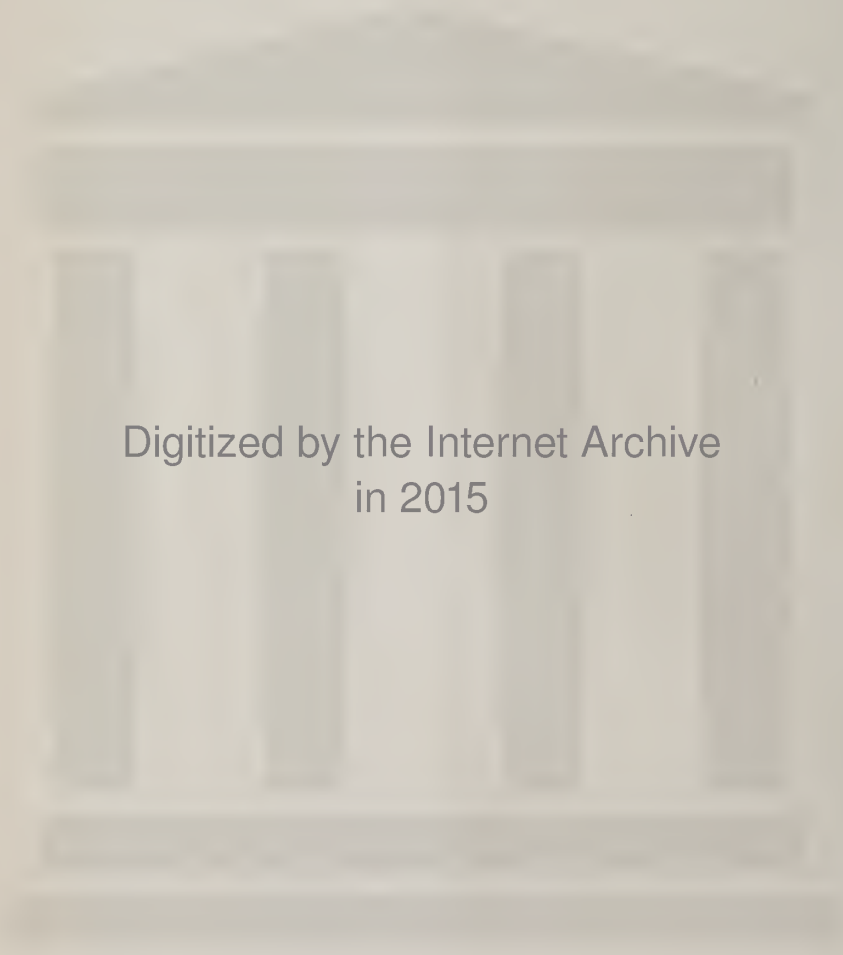

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information

For 1864.

"Fly happy, happy sails and bear the press,
Fly happy with the mission of the Cross;
Knit land to land, and, blowing havenward,
Enrich the markets of the golden year."

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

ON A POINT TOO MUCH LOST SIGHT OF IN MISSIONS.

BY THE REV. ROBERT HUNTER.

The question to which we refer may be thus stated:—What principles, if any, should regulate the distribution of missionaries throughout the globe? Before attempting an answer to this inquiry, a preliminary observation must be made:—"The field is the world," and the best solution the church universal could give of the difficulty, how best to locate its missionaries, would be so to increase their number as to leave no heathen land without an adequate supply. But as this is not likely speedily to be done, it becomes of vast consequence that the small missionary force should be posted to the best advantage. And no thinking mind can doubt that there must be certain abstract principles underlying any practical settlement the matter may receive. What, then, are those principles? In what order should they be stated? And within what limits should each be allowed to operate?

At the very outset it is possible to indicate how the great missionary army might be separated into two leading divisions, each, in concert with the other, rendering essential service in the spiritual warfare. Many Christians, believing that the second advent of the Redeemer shall be pre-millennial, are of opinion that the efforts now put forth for the evangelisation of the world shall be only partially successful; or, in other words, that the Gospel, as proclaimed by modern missionaries, shall not so much be the means of the world's conversion, as it shall be "a witness to all nations;" but that when at length the several tribes of the earth have heard it, then the Divine Redeemer shall appear, and himself complete the spiritual conquest of mankind. Other Christians, holding that the second advent of Christ shall be post-millennial, are convinced that the means presently employed for the spread of the Gospel shall be so blessed from Heaven as to result in the world's conversion. In cases where views of unfulfilled prophecy are by no means tenaciously held, it might be inexpedient to act on them; but where they are very strongly entertained, we think they should be carried out; in which case a natural division of labour would arise. Those living in the confident expectation of the pre-millennial advent, and not sanguine as to the effect of ordinary human preaching, might charge themselves with the duty of causing the Gospel to be heard "as a witness" by all the nations of the earth. If a nation be defined as a section of the human family, comprising those who speak one and the same language, then accurate inquiry should be made into the number of distinct tongues now existing on the globe, and two or more missionaries commissioned to witness in each for Christ. It would not be necessary for those of whom we speak to multiply missions where nations were large, and millions spoke one language; while, at the same time, the obscurest tribe which might be fairly held to be a distinct nationality, would claim attention, since the neglect to preach the Gospel to it as a witness might, humanly speaking, be the main obstacle in the way of the Redeemer's second appearing, and, by necessary consequence, of the conversion of the world.

The other great division of the evangelistic army we have stated to consist of those who hold the belief that the means now in operation shall, with the blessing of God, result in the conversion of mankind, and that not till the millennium has come and gone shall Christ again appear visibly on earth. We have next to investigate the principles on which this great division of the Christian army might be

disposed to the best advantage. The first element that should be taken into account should be the *population of the different heathen countries.* If half a million in one place, and five hundred in another, are both in a state of heathen ignorance, then, other things being equal, the half million should claim a thousand times the effort expended on the five hundred; and a fault of considerable magnitude is committed, if the two be placed on a footing of equality. Under this category, first China, and after it India, stand at the head of all mission fields. Next, *in estimating the population, the rate of increase or diminution, where it is possible to ascertain it, should be taken into account.* There are certain races of men increasing in population, and certain others diminishing; and a little reflection will at once indicate how very essential an element in determining the importance of a nation, or a church, such increase or diminution must be. Suppose that two missionaries, located in different parts of the world, have, with the Divine blessing, raised up each a church containing a thousand individuals; but the one from a nation doubling itself in fifty years, the other from one diminishing to a half in the same period of time; then—new conversions being set aside—the following table will presage the future history of the two churches, statistically viewed.

Now,		1,000	1,000
After	50 years,	2,000	500
,,	100 ,,	4,000	250
,,	150 ,,	8,000	125
,,	200 ,,	16,000	63 nearly
,,	250 ,,	32,000	32 ,,
,,	300 ,,	64,000	16 ,,
,,	350 ,,	128,000	8 ,,
,,	400 ,,	256,000	4 ,,
,,	450 ,,	512,000	2 ,,
,,	500 ,,	1,024,000	1 ,,

Let it not be supposed that such a case is merely a hypothetical one. The decline and extinction of races are in progress, to an extent of which few have an adequate conception, in many parts of the heathen world. The subject has hitherto attracted so little attention, notwithstanding its manifest importance, that we may be excused for treating it in some detail. To commence with the aborigines of Australia. In an official report of their condition, published a few years ago, their position was thus stated:—

"The uniform result of all inquiry on the subject of the numbers of the Australian aborigines exhibits a decrease in the population of those districts which have been overspread by colonial enterprise. The ratio of decrease is variously given for different parts of the country. The causes of this gradual extinction appear to be tolerably ascertained—their own mutual wars; their hostile encounters with the whites; the diseases and vices of European society, unusually destructive in their effects from irregularity in the mode of life and the want of proper medical treatment; the common practice of infanticide; and more remotely, perhaps, by the gradual disappearance of various animals used as food, and of other sources of their support."

Some years later, an Adelaide newspaper made the following statement:—

"The steady disappearance of the natives is what every report upon their condition most uniformly points to, although everything is done that could promise to alleviate the discomforts of their condition."

Overtaken by a quicker fate than even the aborigines of Australia, the native Tasmanians, despite benevolent efforts to save them, have, it is understood, all, without exception, already passed away.

We proceed next to the Maories, or New Zealanders. They are believed to be in many respects a finer race than any other with which settlers in British colonies have been brought in contact. Their skill and prowess in war are well known. The majority of them, too, are Christians. And yet they are wasting away year by year. About 1830 their numbers were conjecturally estimated at 180,000. Two years ago a very different account of matters was given. It was then said:—"The number of the Maori population was, at the latest attempt at enumeration, believed to amount to 31,298 males, and 23,898 females; making (with 79, sex not stated) a total of 55,275." "This was in 1858, since which the decrease must have been considerable, owing to the war and other destroying effects. Of the above number, 53,056 were in the north island, and 2219 in the south." It has been calculated that about 100 years more will probably see the extinction of this fine race. Macaulay's oft-quoted saying about the possibility of a future New Zealander yet surveying the ruins of London Bridge and the great metropolis around is often applied by the unthinking to some civilised descendant of the present Maori race. But the historian was far too well read to commit himself to so wild an imagination—it must have been some one sprung from the white colonists he had mentally before him when he wrote. The inquiry is one of painful interest, how a race so courageous as the Maories should yet disappear. In attempting to explain it, first, it must be borne in mind that the notion ordinarily entertained in regard to the physical strength of uncivilised men is incorrect. When, on one occasion, natives of the South Seas were required to test their strength, by means of a spring-balance, against that of British and French sailors, the savages manifested decided inferiority of physical power. But it is chiefly moral weakness that makes them unable to keep step with civilisation. We once met on board a steamboat a British sailor who had fought under Sir Charles Napier at Acre. He was of magnificent physical development, but combined the mental qualities of a man and those of a child in a remarkable degree. With manly pride he told of the fight in which he

had taken a part, and then, as a child might boast of a prize it had gained, he added that, in reward for having furled a sail with remarkable speed, his comrades and himself had been permitted to "splice the main brace" at an unusual hour. His whole countenance was lighted up with animation as he spoke, as if he deemed the "splicing" aforesaid near akin to that *summum bonum* of which ancient philosophers were wont to discourse. Here was a case throwing light on the Maori phenomenon; on the one hand animal strength and courage sufficient to make the sailor a formidable combatant, and yet a certain moral weakness which might possibly prevent his waging successful war against appetite; indeed, we all should remember that a sharp struggle in battle is more easy to most than is an unwearying resistance to the ordinary temptations of life.

Let us turn next to the Sandwich Islands. Here, also, the population has long been slowly melting away. For instance, Dr. Latham, the distinguished ethnographer, writing in 1850, thus alludes to the subject:—"Cook, when he visited them [the Sandwich Islands], put the population at 400,000,—an exaggeration. Perhaps it came to half as much. In 1832 and 1836, there were censuses, of which the result was as follows:—

Name.	Area.	Population. 1832.	1836.
Hawaii	4,600	45,792	39,364
Mowee	620	35,062	24,199
Lanai	100	1,600	1,200
Molokoi	190	6,600	6,000
Kakoolawe	60	80	80
Woahoo	530	29,755	27,809
Kanai	500	10,977	8,934
Niihau	90	1,047	995
Whole group	6,690	130,913	108,581

"This gives us a reduction; a reduction which has increased by 1840. This, I suppose, is the one from which Prichard takes his numbers for two of the islands:—

For Maui [Mowee].....18,000
,, Woahoo 20,000

"Emigration will not account for this decrease. This we may see at once, from the proportion in 1840—the figures and reasoning are Sir G. Simpson's—in the single island of Kanai, between that part of the population which was under, and that part which was above eighteen years of age:—

	1st District.	2nd do.	3rd do.	4th do.
Under 18	706	309	372	685
Above 18	2229	1043	1178	2134
Total	2935	1352	1550	2819

"'Here,' Sir G. Simpson continues, 'is an average of one person under 18, to rather more than three persons above it,—a state of things which would carry depopulation written on its very face, unless every creature, without exception, were to attain the good old age of 75.'

"To this we add a remark upon the bearing of the early period of marriages throughout Polynesia. Not *one*, but *two* generations are included in the population under 18 years; since before that time boys and girls have begun to have boys and girls of their own.

"This disproportion accounts for the decrease. But what accounts for the disproportion? In 1824, Mr. Stuart wrote that, 'in those parts of the island where the influence of the mission had not extended, two-thirds of the infants born perish by the hands of their own parents before attaining the first or second year of their age.'"

And among the rejoicings recorded in the last number, that the Sandwich islanders, now all nominally Christians, had at length reached a position enabling them to undertake the entire support of their churches, a sentence, it will be observed, comes in, like the handwriting on the wall on another festive occasion of a very different kind: "The decline in the native population has not yet been arrested."

There is reason to believe that the cases now stated are not of an exceptional character, but that the natives of every group of islands in the Pacific are wasting away with greater or less rapidity. We once had an opportunity of obtaining information on the subject from a gentleman of world-wide reputation, who had spent the greater part of his life in the South Seas. We took the liberty of putting to him three questions. First:—Was it true that, so far as could be ascertained, the entire native inhabitants of the South Sea Islands were yearly diminishing in numbers? To which the reply was in the affirmative. Secondly:—Was it the case that even the Christianised natives were wasting away, more slowly, doubtless, than the heathens, inasmuch as the Gospel had terminated infanticide and many other causes of death, but still—wasting away? Again the answer was in the affirmative. The final question was:—What were the causes of this decline? To which he replied that, after having studied the phenomenon for years, there were still difficulties about it that he could not explain. And we believe he was right. The broad fact is plain, that wherever a highly-cultivated and a barbarous race come into contact—not to say into collision—the alternative presented to the less-advanced people is—you become civilised or you perish. Still, the operation of each separate cause of death is very difficult fully to trace.

The case of the American Indians is another of the same nature. The alternative now spoken of has been presented to one after another of their tribes, without, in almost any case, being satisfactorily met; and they are on the rapid road to extinction, unless where, according to the obser-

vation of Professor Daniel Wilson of Toronto, their blood is gradually becoming mingled with that of the dominant race. A fact stated by Hugh Miller will startle some—that the tribe among which the devoted David Brainerd laboured is now wholly extinct, and the Bible, which it took him so much pains to render into the native tongue spoken in his church, is now useful only for philological inquiry, having ceased to be understood by any native Indian living in the New World. So also, as Mr. Miller reminds us, Humboldt, when travelling in South America in 1806, was shown a parrot which chattered in a human language no one could understand, the reason being that the entire tribe using that form of speech had vanished from the globe. The fate of the native churches in Labrador, and among the Esquimaux of Greenland, is distinctly foreshadowed in the history of Brainerd's Mission; at a not very remote period, they will have entirely ceased to exist. Let it not, on this account, be supposed that we regard the missions to decaying tribes as having proved failures: the souls of many heathens saved in connection with those missions are trophies which time cannot destroy. And while the Church of Christ lasts, the devotedness of Williams, of Brainerd, and others like-minded, will stimulate to deeds of holy enterprise, at home and abroad, from which benefit will be reaped, not by solitary or decaying tribes merely, but by the inhabitants of all lands. Yet we strongly hold that missions to tribes about to depart, leaving behind them so few traces that they ever existed, are much less important than those to nations destined to increase in numbers and in influence for centuries yet to come.

Labourers among the vanishing races of men are like those ministering Christians who charge themselves with the duty of smoothing the pillows of the aged sick, and whispering words of comfort in the ears of the decrepid and the dying. Those sent to evangelise nations increasing in population and in power, are like persons who discharge the responsible duty of imparting a Christian education to young and vigorous minds, certain, before long, to exert a widespread influence in the world.

We deeply feel that, in estimating the relative importance of missionary spheres, the inquiry should never, in any case, be omitted, whether the nation to be evangelised is slowly yet surely passing away from the earth, or whether it gives promise of yet acting an important part in future history.

There are other considerations than those now commented on, which should be taken into account in deciding how missionaries should be distributed throughout the globe. Perhaps the most important of these is *the existence of special obligations to some tribe or people.* The continuity of national life from generation to generation, though often quietly ignored, is really a truth almost axiomatic in its clearness. Let it be taken for granted, and at once it follows that a certain heritage of responsibility descends to us from former ages.

The case of the Jews is one to be settled under a lively feeling of obligation transmitted to us from the past: it is a most unworthy settlement of their claims on us to appeal simply to a census of their numbers. To them of old pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs were "the fathers," and of them, "as concerning the flesh Christ came, who is over all, God, blessed for ever." Nearly all that we deem sacred on earth — all that we have of trustworthy hope for Heaven — came through the Jewish people; and if labour among them is uninviting, a veil being on their hearts, which prevents them recognising in Jesus of Nazareth the Messiah promised to their fathers, let it not be forgotten that that veil of prejudice has been rendered all the more impervious to light by cruelties inflicted on the Israelites during the middle ages in wantonness or in persecuting bigotry by so-called Christian hands. To this some would add that as, in their view, Rom. xi. 15, teaches that it is through the conversion of the Jews that the Gentiles are at length to be brought in, Jewish missions should stand at the head of all others. But the opinion now indicated has not met with universal assent; for instance, the Rev. Dr. Wilson of Bombay, says on the subject: "We should remember that it is as clearly revealed, that it is through God's mercy to the Gentiles that the Jews are to obtain mercy (Rom. xi. 31), as that the receiving of the Jews is to be to the Gentiles as life from the dead." Whatever conviction on this subject any may hold, all will cheerfully admit that, in consequence of the debt of gratitude we owe to the ancient people of God, the case of the Israelites rests on quite a different footing from that of mere numbers; and their claim for help should be dealt with as one to which there is no exact parallel anywhere in the world.

Another race, claiming consideration on account of special circumstances, to which there is no close resemblance elsewhere, is the negro family of mankind. The wrongs suffered at the hands of our ancestors by the coloured population of the West Indies are too well known to require statement here. The cry of those held in bondage must have risen to Heaven, like that of Israel in Egypt; and, though it is impossible literally to undo the past, yet at least reparation can be made for former oppression. This reparation was gloriously commenced by the passing of the Emancipation Act,—perhaps the most virtuous deed ever done by an earthly government. But persevering evangelistic effort is still requisite to render the atonement for former injuries at all complete. Nor let it be forgotten, that the slavery now calling down such judgments on America was commenced, with much responsibility on the part of our fathers, while yet the United States constituted part of the colonial empire of Britain. In that quarter too, as opportunity offers, it is needful that former sin should,

as far as possible, be counterbalanced by the communication of the Gospel of Christ.

The case of India is a very special one. Never before, since the world began, has it happened that such a continent as that of India has been placed under the control of a small island like Britain. Nor can any Christian doubt that the Divine intention in committing to our nation the inconceivably responsible trust was, that the Gospel of Christ should be made known to the untold millions of our fellow subjects in the great Eastern land. One in every six of the human race is a native of India; one in every six a subject of the sovereign to whom we ourselves owe allegiance, and whom we delight to honour. And British Christians of all churches are responsible for the elevation of our Eastern brethren from the low and degraded state in which for ages they have lain.

Another element to be taken into account in distributing the missionary force, is *the probability of speedy and decisive success.* In modern warfare every care is taken to economise the strength of an army; and not a single life is wantonly thrown away. Wherever a formidable line of batteries presents itself, the assailing force do their best to avoid it; and if an enemy have erected strong defences in his front, these are not attacked, but, if possible, rendered useless by the flank of the position being turned. No post is ever occupied till it becomes plain it is necessary to hold it for some clearly defined end: none is ever retained after it is no longer important to the achievement of the great result. And when, on an extended line of battle, decisive victory seems likely to declare itself at one part of the field, every available man that can be brought from other quarters is hurried up to that point, to make the result complete. These expedients of generalship cannot, of course, be carried out to their fullest extent in spiritual warfare; but still they should be adopted far more frequently than they are. The greatest economy of life, of strength, and of means, should in all cases be studied. If two heathen countries be equally open to the Gospel, the one, however, healthy in climate, while the other is unhealthy, then, other things being equal, the healthy one should be preferred. If one region be misruled by a sanguinary tyrant, under whose oppressive sway both the missionaries and their converts must necessarily be in perpetual danger, and another territory be free from this very serious drawback, then again, other things being equal, the safer mission field should claim prior attention. The circumstances in which success has been granted in other spheres of effort should be carefully studied, and any generalisations which it is possible to make from their experience should be treasured up in the memory, that, in the establishment of new stations, localities may be chosen likely, with the Divine blessing, to yield similarly satisfactory results. In regard to churches bearing the Christian name, but which have more or less departed from the true faith, it will, we think, be found that missions will advance with rapidity if established among sects which have been trampled on for centuries, rather than among those which have been in a position to dominate over others. Evangelistic effort has not effected signal results among the adherents of the Greek or Latin religious tyrannies; but it has made great achievements among the Armenians of the Turkish empire, to some extent an oppressed race.

Of all classes of religionists on the globe, the conceited Mohammedans have been the least affected by the truth. In India, for example, with a few honourable exceptions, they set themselves against civilisation as well as Christianity, and are almost as reluctant to enter the Government as the Mission schools. We believe that multitudes of Mohammedans will still linger in their error, when the last heathen in the world has been admitted into the Church, and that vast numbers of them will never wait to be converted at all, but will pass out of existence fighting doggedly against civilisation and the cause of truth and righteousness. Speedy or extensive success is not to be expected, we fear, among the followers of the false prophet.

In regard to heathen nations, it will be found that missions among tribes with a simple form of faith have borne more fruit than those planted among idolaters with a very complex system of belief, especially when the fabric of error has been supported by an hereditary priesthood. A rising nation, too, will, as a rule, take more readily to the truth than one that has fallen from a higher position. And, most important of all, what was stated in regard to Christian sects is yet more apparent among pagan nations, that oppressed races or castes may, humanly speaking, be brought in multitudes into the Church, while their haughty oppressors stand aloof. Thus the Karens, among whom the Gospel has so signally triumphed, were the oppressed race of Burmah; the dominant classes of that country have not, to any remarkable exent, been brought under the influence of the truth. The Shanars of Southern India, the people who supply the Tinnevelly and neighbouring missions with so many candidates for baptism, are the completely down-trodden race of that part of the country; while the numerous converts at Chota Nagpore have been drawn from a semi-barbarous mountain tribe. It is only of late that the principle last stated has begun to be generally understood; in the future, in locating new missions, it should be allowed a force that has never been accorded to it as yet.

Only one other consideration to be taken into account, need be alluded to here, *special Providential circumstances, which seem to mark out a particular locality as one which should immediately be occupied by a mission.* For example, such an overturn as that which took place in the despotic countries of Europe in 1848—the revolution year—it were almost, if not altogether, sinful, not to inter-

pret as a call to make an instant effort for territories open for a brief season to Christian light, but likely soon to sink into a night of darkness again. We fear India is in a position somewhat similar, and should claim special effort, on the ground that we cannot hope always to retain that country, and should, therefore, do all to improve the opportunity now presented for its evangelisation, that as little as possible of the work may remain undone when the time comes for our Eastern Empire to pass away. Another special circumstance, which may mark out a locality as one to be immediately occupied, is the contribution by some one interested in the place of a large sum of money, on condition of the speedy commencement of a mission there. Yet one other circumstance may be added,—deep interest felt by some one in a particular district; but we think this reason should be confined within very narrow limits, since, if allowed large influence, it would distribute missionaries on an arbitrary system, and, indeed, preclude the necessity of investigating principles at all.

But we must close this paper, which has already extended to an undue length. It is not to be expected that all, or even a large number of the readers of CHRISTIAN WORK, will be prepared to assent to the conclusions here announced. But the article will not have failed of effect, if it draw attention to what is really a neglected question of much importance, the right settlement of which will in no slight degree help forward the evangelisation of the world.

THE SCRIPTURES AMONG THE AFGHANS.

BY THE REV. ISIDOR LOEWENTHAL.

WHEN Alexander the Great came into the region of the confluence of the Swat and Kabul rivers, he found a tribe of people there, who called themselves, as Arrian records the name, *Aspasioi*. If we ask the people in the same region, at the present day, what great tribe they belong to, they reply, "To the *Aspzoi*." The Greeks then were pretty accurate in their rendering of this native name, much more so than nations who subsequently came in contact with this tribe. The Mohammedans, indeed, are in the habit of changing, if possible, foreign names so that they may in some way fall in with their own traditions; and if such foreign name contains a letter not known in classical Arabic, such letter is almost uniformly replaced by the corresponding Arabic letter: *g* is changed into *j*, *p* into *f*. Hence a tribe of Afghans adjoining the Aspzoi, the *Gadân* tribe, is known in documents usually as the *Jadân* tribe. In Kashmir, for instance, the Hindu deity *Kasyapa*, who is said to have drained off the lake which once covered the Beautiful Valley, by splitting the rock near Baramula, was changed by the Mohammedans into one *Kashaf*, a skilful minister of King Solomon's who performed this task. This name was so much the more readily chosen, as it is connected with Arabic and Persian roots, which mean "to open" and "to split." They found in Kashmir a temple called after one *Sandhimán*, the minister of one of the Hindu kings of the country. This name was readily changed into *Sulimán*, the Arabic form of *Solomon*, and the hill on which the temple is built is now known under the designation of "Solomon's Throne."

In like manner, the name *Aspzoi* was readily transformed into *Yusufzoi*, and so much the more speedily adopted by the literate portion of the tribe as it changed the heathen "Sons of Horse" into noble "Sons of Joseph;" and thus seemed to free them from what is deemed among the Mohammedans the greatest reproach, that of being *the sons of burned fathers;* that is, of unbelievers, by making them the sons of Joseph, one so renowned in the East as a true believer. The illiterate, however, know nothing of this grand name, and continue to call themselves "Aspzoi," or "Asnpzoi." "*Yusufzoi*," or "*Eusufzai*," is the name by which this tribe of Afghans has become known in Europe through "Elphinstone's Mission to Cabul." The tribe is a large one, and inhabits the wild plain north of the Kabul river, and a portion of the adjoining valleys of Swat and Buner.

In characteristics they differ little from other Afghan dwellers in the plains. Not so thievish or savage as the banditti of the mountains, they still show sufficient affinities with the other tribes to be known as true Afghans,—be it in the multitude of their vices, or in the paucity of their virtues. The Asiatic trait of untruthfulness is common to them all. It is this which becomes the source of unending litigiousness among the men, and of unfaithfulness among the women. It makes the missionary, also, doubly suspicious of any one of them who presents himself as an inquirer. The notion of loyalty seems to be one wholly foreign to their modes of thought and feeling. High and low among them seem to think it no disgrace, much less a violation of conscience, to break the most solemn oaths and engagements, if self-interest appears to demand it.

They usually make a good impression at first on a stranger, by their apparent frankness and hospitality. But their hospitality is more the result of a prevailing fashion, than of genuine feeling, and their frankness is very frequently a most skilfully devised cover for duplicity and falsehood.

The Yusufzais have long had a great reputation of being the most warlike of the tribes of Afghans. But this is an undue distinction. All Afghans possess the

attribute of physical bravery. The Yusufzais have come more in contact with successive invasions, be they Greek, Moghul, Sikh, or English, than most other tribes, and this has made them better known. The fact that they are most mercenary may have contributed to their renown for martial qualities. They are a teeming tribe, and are to be found in thousands in the service of every native chief from Kashmir to Hyderabad in the Deccan.

Fanaticism and superstition, however, are qualities for which they were known to deserve a bad pre-eminence even among Afghans. In the earlier days of British rule in Afghan territory, a man's reputation for being an orthodox believer and faithful follower of the "Prophet" was forfeited at once by his taking service under the Government. A servant of unbelievers is an unbeliever himself. And many a blood feud arose from the opprobrious terms attached by people to a fellow-villager, whenever he ventured to revisit his home after having "taken the shilling." Riots even took place when it was attempted to bury in Mohammedan burying-grounds those who had died in British service. Men on their death-beds have been known to renounce their allegiance to the British Government, and have begged that their names might be erased from the rolls of the service or the regiment to which they happened to belong. At the present time, however, the eagerness among nearly all classes to be employed in some capacity by the Government and its servants, has become too great and too general for people to manifest their fanaticism, however much they may still indulge in feelings of religious hatred.

Their superstition is probably the greatest obstacle which the missionary has to experience among them. Their religion must be true, they maintain, as there are such holy men among them, that they can perform miracles. I was told of a certain man who has read a particular elegy (the *Oasída Suriáni*) ten thousand times, hence he is able to make a man's head fly off his shoulders by waving his finger. The power of superstition is, perhaps, most signally manifested by the remarkable reverence paid to an illiterate man who resides in a narrow valley north of the Yusufzai plain, the Akhund of Swat. This man, Abdulghafúr by name, was residing in a village on the banks of the Kabul river, when the Afghan frontier came into the possession of the Sikhs. He disdained to be under the rule of unbelievers, and emigrated into the nearest country beyond their sway as a fakir or religious mendicant. This step gained him a great reputation with the Yusufzai and other Afghan tribes; and it soon became the custom for people to make pilgrimages to his abode in order to obtain his blessing;—a practice this which sprang out of an old Hindu custom, which like many other heathen customs, has come down to them from their ancestors. In the course of time the man has gained renown as a marvellous wonder-worker, and that probably much more because the people deceive themselves, than because the Akhund endeavours to deceive them. They have a craving for the marvellous, and they deceive themselves much rather than not be deceived at all. The marvels that are told of him are of a very ordinary kind.

He can change stones into silver and gold; he can tell people their most secret thoughts and actions; no disguise can conceal a person's true character from him; he feeds thousands every day, though he does not possess an acre of land; he has assisted hundreds with untold wealth; he gave one man fourpence which produced enormous riches; the four original pence were never expended. For whatever people wish, they go to him; reconciliation with offended friends, revenge on powerful enemies, a prosperous issue of a doubtful undertaking, and even offspring,—everything is asked of him. The power he has acquired in this way he is reported always to employ for good objects. He has been known to issue decrees against the custom, so universal among the Afghans, of selling their daughters to the highest bidder. He now and then endeavours to enforce greater attention to religious duties, or to stem some most flagrant abuse. However, he being in some measure the religious head of a people who regard their rulers as aliens, his unbounded influence cannot be considered as desirable politically.

This man's fame extends far over the largest part of all Afghanistan. In its way it is unrivalled. In British Yusufzai, however, and in a portion of Buner, a rival saint has made himself felt for some years past, who at one time bid fair to detach numbers of people from their superstitious reverence for the Akhund of Swat. This man, Sayid Amír, a descendant of Mohammed, lives in the British village of Kotá, near the Indus. His fame rests upon his great learning, combined with unassuming manners and great sweetness of temper. He was early pronounced a heretic by the mighty Akhund, and as such a verdict from his mouth is equivalent to a sentence of death, an Afridi soon undertook the religious duty of trying to despatch the Mullah of Kotá. He only succeeded in stabbing him severely in the face. When his followers were about to take summary vengeance on the assassin, the Mullah stopped them, spoke kindly to the man, represented to him how wrong it was to endeavour to murder a man who had never injured him, and dismissed him without anything further. This act of forgiveness established his reputation widely among his people, among whom the virtue of forgiveness is almost totally unknown. He acquired a party, which, however, remains secret for the most part, because the great Akhund curses the man and all who follow him.

There is no doubt that his vast reading in Arabic has not remained so totally sterile as is usually the case with Mohammedan scholars. But it is difficult, between the falsehoods of his enemies and the ignorance of his friends, to make out precisely what peculiar doctrines he holds. Some of them are

interesting enough. He is said to deny, for instance, that any mere man can be an intercessor for another man. He holds, contrary to the usual belief of Mohammedans, that the existing four orthodox sects of Islamites are not necessarily the only true ones, but that, by a new revelation, or by a new interpretation of existing revelations, it is possible for a fifth equally orthodox sect to arise. He opposes the practice of carrying sick and insane persons to the tombs of dead saints, in the expectation of miraculous cures. He reprobates the universal practice, in their devotions, of merely imitating the postures, flections, and genuflections of the Imâm or Precentor, instead of using the prescribed words of prayer.

All his doctrines, however, are not of this enlightened tendency. He is said to have given out that God appeared to him in a vision: he enjoins on his followers a particular posture of the forefinger of the right hand when pronouncing the name of God; he allows them to attach to his name peculiar benedictions.

Other doctrines of his may be inferred from the tenor of a paper which other Mullahs required him to sign, if he wished to clear himself in the eyes of good Mussulmans. He tore it up when it was presented to him. The beginning of it was as follows:—

"The learned of every tribe being assembled together have decided that whosoever refuses to affirm the sole lawfulness of the four legitimate sects, is a prevaricator and a seducer. Whosoever affirms the corporality of God, or the possibility of seeing him in a vision or a dream, or believes in it, is an Infidel. Whosoever affirms of any individual excepting those to whom it has been divinely demonstrated, that he will certainly go to Paradise, is an Infidel. Whosoever speaks against the Khalifs Abubakr and Othmân, or against Imâm Hanifa, or against Akhund Darweza, is a prevaricator and seducer; and if he despises those who have fought or laboured for the faith, he is an Infidel. Whosoever pronounces the benediction on any but the prophets or the angels, is a Transgressor. Whosoever says that the dead derive no benefit from the alms and prayers offered for them, is a Schismatic. Whosoever pronounces any person now living fit to be a prophet, is a Heretic," &c. &c.

These particulars of the Mullah's history are here mentioned, because they explain how it was that he became instrumental in obtaining for the Pushto Scriptures their first entrance, so to speak, among the Afghans. As different portions of the New Testament, in the language of the Afghans, were completed, one after another, I made efforts to get the Afghans to take and to read them. These efforts were but rarely successful. The bigotry of the Afghans was in many instances added to a prevailing disinclination to read anything without being paid for it; in others it was great enough to counteract the inclination where it did exist. Mullahs have followed me as many as forty miles to induce me to take back a Gospel which, in a moment of hyper-politeness they had permitted themselves to accept. One man returned a book because a child of his got sore eyes soon after he had brought the book into the house. Many deny their ability to read, rather than expose themselves to an offer of a Gospel. Some young men who had taken the book to the mosque with them, and read it there aloud (these people always read aloud), had it taken from them, and themselves ignominiously driven away. Some men of position, by rank and by learning, had accepted some books, and there is evidence that they have read them; but they made no parade of their liberality, and their example remained comparatively without influence.

It became important, therefore, to do something to interrupt the sad stagnation. The New Testament had been finished long ago, and there seemed a prospect of nearly the entire edition remaining on my hands. An incident during a short itineration in Yusufzai, last spring, produced a change; but it remains as yet to be seen whether it was only temporary.

One day the camp was pitched at a short distance from the village of Kotâ, the residence of the famous Mullah, and I had sent to ask for an interview with him. A polite answer came back that he would be glad to see me in the afternoon. The village is large and full of mosques. I was accompanied by Dr. Bellew, the well-known author of a work on the Afghans. We were led, not into the Mullah's house, but to the mosque which he principally frequents, a large one for a village, with its court-yard beautifully shaded by tamarisks, jujube, and other trees, and freshened by the cool water of a deep well, which occupied one corner of the court-yard. It was a festival day, and the joyous character of the Afghans shone forth conspicuously. They were not at work, and all dressed in their best and cleanest; long white robes, principally, with dark blue turbans and scarfs. We had passed crowds of them in the open spaces before the village, enjoying themselves in various ways; great big men swinging themselves on swings attached to the boughs of large trees, playing games with astragaloi, such as the old Greeks used to play; attending eagerly partridge-fights; eating parched grain and sweetmeats, or lounging about and making a noise simply. There were high and low, old and young, all intent on amusement,—but not a female visible anywhere, not even little girls among the crowds of boisterous boys. Poor woman!

We had threaded our way through the merry throng, and had reached the appointed place. A carpet was spread on the spot where the men usually stand during their devotions; two chairs were placed at one end for the visitors, and a bedstead at the other for the Mullah. The whole place, as well as the roofs of adjoining houses, was soon crowded by hundreds of eager spectators and

auditors. It was not long before the Mullah made his appearance, walking with a dignified deliberation such as respectable Asiatics are inimitable in. He is a vigorous old man, of strong build, and erect carriage, with fine bold features, his beard dyed of a fiery red; his eyes appeared weak: he kept them shut most of the time. One side of his face is disfigured by a great scar, the mark of the Afridi's dirk, and the foundation of his fame. He was well dressed in pure white, and had on his head a white turban of very large dimensions. Leaning on a tall staff, and passing the beads of his rosary through the fingers of his right hand, he wended his way slowly through the crowd, men falling down before him and kissing his feet. After mutual greetings and customary compliments we took our seats. As soon as we had sat down, the Mullah introduced the interview by a long, silent prayer. He held his hands before his face, the palms sloping upward, and moved his lips. The silence was profound; the people around all likewise held their hands as the Mullah, and when he signified the close of the invocation by stroking his long beard, the congregation likewise stroked their beards. After that the conversation began. It was in Pushto, much garnished with Arabic and Persian quotations. Good manners seemed to require extremely long pauses between the interlocutions. These, on his part, were intended for marks of admiration. Now and then he would give his admiration some audible expression, in which, in each instance, a large part of the congregation joined. The conversation was purposely kept as much as possible in a stratum of non-controversial subjects, and, after some common-places, turned on the value of *books* generally, and of books as containing revealed truth, on their necessity, and the necessity of right interpretation, together with the need for such books to be either in the vulgar tongue, or to be explained by the learned in the vernacular of the common people; then, also, on freedom of opinion; on the wrong of certain men presuming to set themselves up as infallible popes; on the necessity of "proving all things;" and many similar topics.

During the conversation I presented to the Mullah copies of the four Gospels in Pushto. As soon as I produced them, he arose from his seat, whereupon all the people likewise, who were sitting on their heels, jumped to their feet. He covered his hands with his scarf, and received the books in his hands thus covered with great reverence. He then kissed the books, placed them on his head, resumed his seat, but, unlike his position previously, drew up his feet also on the bedstead. In this position he again fell into the attitude of silent prayer, and all the people with him.

After taking the books down from his head, and placing them on a cloth before him, he made various inquiries concerning the New Testament, and concerning the translation of it; and the interview was cut short only by the arrival of the hour for evening prayer, which he, indeed, was too polite to mention, but which I presumed must be near; and the moment we rose, the Muezzin struck up his loud call.

The solemn acceptance by the Mullah of these Scriptures, with his benediction upon them, produced a great change in the temper of the people in the Yusufzai villages. During what remained of the itineration, there was no more necessity of searching for audiences. As soon as my tent was pitched in any place, it was at once surrounded by crowds who wished to get the now famous books. From morning till evening preaching and distribution had to be kept up, as long as strength and the supply of books lasted. The friends and adherents of the Mullah would have the books, because their spiritual guide had taken them; and the far more numerous party of his opponents and enemies wanted the books to obtain corroborative evidence of the heretical tendencies of the Mullah.

Thus opportunities for preaching and distributing the Scriptures were obtained through the good providence of God, which it might have been difficult to find in any other way. One man, with whom I had much conversation for three days running, whilst I was in that region, who indeed had been an inquirer for some time, has since been baptised.

The Mullah himself, some months after, found the storm which he had raised against himself by his liberality, too much even for his weather-beaten head. In order to establish his standing for orthodoxy, he began to make preparation for a pilgrimage to Mecca. This conciliated somewhat his detractors; and as soon as the hubbub had subsided, he remained quietly at home. He evinced his enlightened liberality lately again, when a native Christian, a Yusufzai also, who is suffering much persecution for conscience' sake, visited him. He received him very kindly, and asked him to partake of his hospitality. When the food was brought in, the native Christian asked him whether he was aware that since his baptism Mohammedans would not eat with him. The Mullah replied, he knew it well, and that it was ignorance and inhuman hatred which produced such a feeling towards him, the Christian: that he, the Mullah, considered even his leavings "lawful." (Those only who have been in the East can fully understand the extent of this liberality.) He then made him sit on the same couch with him, and broke bread with him before many people.

PARIS: ITS WORKMEN AND MISSIONS.

BY EDMOND DE PRESSENSÉ, D.D.

No. I.

I PROPOSE to give you a rapid sketch of the evangelical cause in Paris at the end of this year 1863. A general representation of this kind will enable us on future occasions to assign to each individual feature its proper place and value. Every one is familiar with the incalculable importance that attaches to the capital of our country, both by its position and its influence of every kind. The excessive centralisation that attracts all the living energies of France towards Paris prevails not merely in politics, but in literature and religion. In the flux and reflux of its changing destinies our country has only had one permanent master, and that is Paris, —Paris, that makes and unmakes sovereigns at its will, and has only had to take up its pavements to transform the face of things from one end of the land to the other. Railways and the electric telegraph have but served to render this influence more extensive and more oppressive. We should seek in vain, in the departments, any town, however populous and wealthy, whose opinion would have sufficient weight to constitute literary success. Paris is literally the heart and head of France. No doubt it may be thought that this state of things has serious drawbacks; that it is far from favourable to the harmonious development of a nation; that it would be better to diffuse and distribute political and intellectual life to all parts of the country, than to absorb it thus at one given point. This is very true; but our theories and preferences cannot avail to change a state of things that is the result of the whole past: all that we have to do is to avail ourselves of it, and make the best of its advantages. And moreover, we must remember that the whole of France is extensively represented in Paris. Each year we see a large proportion of the youth of the day flocking thither from all parts of the country, in order to profit by the incomparable resources offered by our University for the prosecution of all the higher studies. Trade and business equally bring an immense number of provincials to Paris; and, lastly, the colossal public works that have so transformed our vast city have called for thousands of strong arms; and mechanical labour highly paid (skill and expedition being equally required) has occasioned a considerable and increasing influx of workmen of all kinds, many of whom have been taken from agricultural employments, more laborious and less profitable, while at the same time far preferable—on the score of tranquillity and true happiness. Further, we know how strangers delight in this great centre of pleasure that calls itself Paris. To evangelise Paris, therefore, is to evangelise France;—nay, in a certain sense, we may even say that it is to evangelise the whole of Europe. Hence the incalculable importance of evangelical enterprise in our capital.

Moreover, the special circumstances of the present day give a fresh importance to this holy work. It is impossible for those who knew Paris formerly to spend even a few days amongst us now without being struck with the transformation the city has undergone. One would say that the second empire has touched it with a magic wand to multiply its marvels. This enchanter's wand is nothing but the determination of the Emperor to give work and pleasure to the people—*panem et circenses*—a determination seconded by a considerable budget, of which the government can dispose at its pleasure, free from all control, the town of Paris not having the right to name its own municipal councillors, but receiving them submissively from the government. At all events, it seems that the Emperor is resolved to follow the example of Augustus, and leave a city of marble where he found one of stone. Nothing more delightful to the eye than the elegance and sumptuousness of those marvellous *boulevards* improvised in a few years; than those superb edifices that adorn them; those theatres dowered with every means of fascination; those magnificent hotels where the most refined luxury awaits the first traveller who chances to come there with a well-filled purse. And when, in addition, we remember that everything unites to promote the pleasure of the senses, that there is the most perfect combination of all agencies that tend first to provoke and then satisfy their requirements, we cannot wonder that there should be carried on in this bewitching city such a perpetual Vanity Fair, where, in exchange for money, all enjoyments may be had which are best calculated to intoxicate a poor human soul. Hence the appalling development of practical materialism, which obtains among us as it did in Imperial Rome. Hence, also, the necessity of redoubling our exertions to neutralise these influences, of opposing to this ever-rising tide of fleshly lusts that war against the soul the only barrier that has ever checked it, the preaching of that despised Cross which, in former days, raised the world out of the debasing slough of Paganism.

I have pointed out in this practical materialism the great obstacle to the progress of the Gospel. I have now to mention the facilities that it meets with. I shall not recapitulate what I have already had occasion to say respecting the general predisposition to attach more interest to the religious

question than formerly. Renan's "Life of Jesus," in spite of its profanity, helps to rouse and direct attention to this class of subjects, and leads to the reading of the Gospels. I find no reason to modify anything that I have before said on the religious pre-occupation of the lettered classes of our society, and the ease with which we are now able to lay the cause of the Gospel before them, and obtain their serious attention to it. If, however, we pass from them to that intermediate class, which we may call the trading-class, generally, we shall find that it is there that religious ideas have the greatest difficulties to contend with, and least find acceptance. The daily traffic occasions an absorbing anxiety; all the intellectual forces are concentrated upon the one idea of gain. And yet, even here, one does sometimes succeed in breaking up this icy surface, and the Gospel has penetrated into many a shop, and many an office, where it seemed only one divinity would ever gain his admittance, the one so well-named the Almighty Dollar!

But it is chiefly upon our working population that I wish to fix your attention, there is no class more interesting. Excitable, ardent, imprudent, it no doubt occasionally becomes a great public danger, when some stormy wind having blown on the easily disturbed surface, and raised it into billows, it surges into a great revolutionary flood capable of sweeping away everything before it. Our faubourgs have, in this respect, acquired a European reputation, which is but too well merited, and are often looked upon by foreigners merely in this point of view. But for all that, our working classes have precious qualities. Their minds are incredibly active and open, their hearts are warm and generous. They readily kindle with enthusiasm for a great cause, or general idea; which renders them, indeed, very liable to deception, but also accessible to the higher interests of the soul. They have a certain general culture, acquired from all manner of sources, from books, from the theatres that they frequent with passionate delight, from newspapers which they devour, and from the conversation carried on in the workshops. Generally speaking, it is easy to find the way to their hearts, and they have a sort of instinctive charity, which leads them to share their bread with their poorer companions. The adoption of destitute orphans is no rare incident amongst our artisan families. With all this, they are a light-hearted set; they are habitually jocose, and they lack that inestimable Biblical foundation on which, in England, you can generally build. Their religious education has indeed been *nil*, never going beyond a little rapid catechising,—if that. Moreover, they are greatly prejudiced against the priesthood, and decidedly hostile to Catholicism. All those who are familiarly acquainted with this class, agree in affirming that the thirst for instruction exists among them to an extraordinary degree; for they perceive that in this lies, for them, the one infallible way of escape from poverty. Accordingly, whatever is done in this direction will be eagerly welcomed by them. In a religious point of view they are very ignorant, but very accessible, for they have no prejudice, and the fear of public opinion has no influence in a town which is a world in itself, and where there is, so to speak, no such thing as neighbourhood. Every effort made to carry the Gospel to our working population, is sure to obtain a success. I do not hesitate to say that there is nowhere in the world a more important missionary field than the workmen of our great city afford, whether as to extent, facility of access, and prompt encouragement; or, as to results, doubled as these last are by the mixture of the working population of the departments with that of Paris itself.

Having described the sphere of our operations, I must, before I narrate what has been done, say a preliminary word or two of the conditions under which our work of evangelisation is carried on. You know how precarious and imperfect religious liberty must be in France, where it is invariably dependent upon municipal authorisation, which may be granted or refused according to the pleasure of the government. In the departments where the influence of the Catholic clergy is often very powerful, we come into frequent collision with obstacles, which, however, are daily diminishing—perhaps to re-appear to-morrow, since there is no depending upon arbitrary power. In Paris, on the contrary, religious liberty has, practically speaking, always existed. The closing of a chapel, or the prohibition of a religious meeting, would not be risked here. Even in the worst days of the last ten years religious propagandism has been uninterrupted by any kind of interference even in those famous faubourgs that have been the terror of every government. Evidently this exceptional state of things, arising from Church influence being, on so vast a theatre, completely neutralised, allows the work of evangelisation the freest possible development. At the same time Paris has its own special hindrances to this work. We may compare it to a great European open court, where inquiring minds may, like the Athenians of old, depend upon constantly hearing some "new thing." This mighty vortex of activity is not favourable to meditation; nevertheless, taking all things, both good and evil, together, it does appear that the place and the time are eminently propitious to evangelical missions.

Having described then the sphere of the work of evangelisation carried on in Paris, let us now briefly recapitulate what was the religious condition of our great city when new religious life began to be felt. We must revert to the years immediately preceding the Revolution of 1830. At that period no one was concerned about the conversion of Catholics, and, moreover, the government of that day would have been strongly opposed to it, for it is well known that it was completely under the influence of the Jesuits: having, indeed, been rather a Roman consistory than a political power. As to Protes-

tantism, it had long lost all its sap and vigour. It is singular to observe how, at the beginning of the century, this noble Church, that had once borne persecution so heroically, had become both morally and religiously enfeebled. The blighting breath of Rationalism, then so prevalent in England and Germany, had passed over her; added to which, finding, previous to the French Revolution, no support in the maintenance of her rights except from that philosophy, at once sceptical and generous, which overthrew the "*ancien régime*" in France, it was natural that she should be influenced by its spirit. Accordingly, when Napoleon had transformed her into an administrative system servilely submissive to his prefects, this once glorious Church of martyrs became, in a religious point of view, a dead Church, with but few sparks of light shining still. She had even been dishonoured by more than one defection at the time of the revolutionary tempest. For instance, in Paris the pastor and the elders had carried the communion plate and the baptismal vessels to the *Mairie*, to have them melted down for the nation at the very time of the infamous worship of the goddess Reason! This fact affords a measure of the state of debasement into which the Protestant faith had sunk at the beginning of the present century, and for more than twenty years it continued in the inaction of a languid and timid Rationalism. It was about 1820 that the change began. There were then only three Protestant chapels in Paris, in which cold and formal services were held, and with this exception there was nothing done. I do not mean to give a detailed account of the history of this change, I will only remind my readers that the starting-point was the lowly Sunday-school managed by one of the most admirable pastors our Church has ever possessed, M. Frederic Monod, then a simple suffragan. This man of God, always found faithful to his calling, is now laid low on a bed of sickness which is but too likely to prove, ere long, his bed of death. But never will the traces of his labours be effaced, for he it is to whom we owe the first furrows in the vast field which now we rejoice to see white into harvest. As at the time we allude to, he was the only decidedly evangelical pastor in Paris, his Sunday School was the only one that met the religious wants that began to wake in the heart of the community. Accordingly together with the children there assembled an increasing number of grown people of all ages began to flock thither to hear the Gospel, pure and undefiled. Amongst these we number several of the founders of our most important undertakings. We should be ungrateful if we failed to cite here the name of an English pastor who contributed largely and successfully to promote and establish the revival we speak of. Mr. Mark Wilkes devoted himself to the evangelisation of France, and more especially of Paris, with a truly admirable zeal. Full of energy, gifted with a fervent and penetrating intelligence, animated above all by the love of souls, he exercised a wide and beneficial influence amongst us for a long period of years, and we recognise this influence in the origin of several of our most important labours. His name is much beloved in France, and his memory blessed by all friends of the Gospel.

From 1820 to 1830 several religious societies were established in Paris. These were the Bible Society, the Religious Tract Society, the first secretary to which was Baron Auguste de Stael (son of the celebrated Madame de Stael), who had decidedly espoused the Gospel cause; and lastly, the Missionary Society, which, before it sent out its agents to foreign shores, began its labours in Paris itself, for its excellent President, Pastor Grandpierre, opened religious services in the house where the future missionaries were being trained, and although this house was situated in one of the least central quarters of Paris, the services were at once numerously attended, so rapidly did a sense of religious need awake and extend on every side.

The Revolution of July gave a fresh impulse to the movement. In the first place, by overthrowing a thoroughly papistical and bigoted government, it removed a great many legal hindrances; added to which, it indirectly agitated the public mind, and inaugurated an era of literary and religious interest and inquiry, favourable to the cause of evangelisation.

Attempts at a new religion started up, as for instance Saint Simonianism, which soon numbered many distinguished adherents. On every side the great question was being put: "What is truth?" and "Where must we look for it?" It was, in short, one of those seasons when the soul wakens from a long sleep and becomes conscious of its higher wants.

No doubt many eccentricities and follies made their appearance, but at least the moral slumber was dispelled, and those who were in possession of eternal truth had some chance of gaining a hearing. Thus it is not surprising that, at this epoch, the work of evangelisation should have made rapid strides. It was then that, in a humble room near the Louvre, a church was founded, which proved the cradle of more than one important society. I allude to the Church of the Rue Taitbout, which occupies so distinguished a place in God's kingdom in Paris.

The Evangelical Society of France was also founded at the same time. Finally, it was in 1831 that the first number appeared of a journal which has had a very wide and very beneficial influence amongst the higher classes of society. I refer to the *Semeur*, so well known by the labours and assistance of Vinèt. Such, then, was the starting-point of the movement, the progress of which I hope to describe in my next communication.

THE NEW TESTAMENT IN TAMIL.

BY THE REV. DR. CALDWELL, OF TINNEVELLY.

The revision of the Tamil New Testament, by the delegates appointed by the various missionary societies labouring in the Tamil country, has now been completed; and the delegates have presented their report to the Madras Auxiliary Bible Society, at whose instance, and mainly at whose expense, the work has been carried on.

A Tamil version of the entire Bible was commenced by Ziegenbalg, the first Protestant missionary to India, more than a century ago, and was completed by his successors in the Tranquebar Mission. This version was revised by Fabricius, a missionary connected with the Society for Promoting Christian Knowledge, about the close of the last century, and is commonly called by Fabricius's name, though the alterations made by him were neither very numerous nor of great importance.

The Old Testament, as revised by Fabricius, is still in common use in almost all the missions in the Tamil country; but Fabricius's New Testament, which is regarded as inferior in merit to his version of the Old Testament, is now used only in the missions of the Society for the Propagation of the Gospel in Tanjore and Madras, and partly in those in Tinnevelly, and in the missions of the Leipzig Lutheran Missionary Society.

The version of the New Testament executed in Tinnevelly, about thirty-five years ago, by Rhenius, a missionary connected with the Church Missionary Society, has been in use from the time of its appearance in the missions of the Church Missionary Society, and in those of the London Missionary Society, the Wesleyan Missionary Society, and the American Board of Missions.

Neither Fabricius's version of the New Testament nor Rhenius's has ever come into use amongst all Native Christians in all parts of the Tamil country. Consequently, neither of those versions could claim to occupy the position of prescriptive reverence and authority which is conceded to the Authorised English Version by all the religious communities speaking the English language: nor did there appear to be any prospect of either version being ever superseded by the other, inasmuch as Fabricius, though admitted to be faithful to the original, was regarded by those who were accustomed to Rhenius as unidiomatical and obscure; whilst Rhenius, though admitted to excel in purity of style, was considered by those who were accustomed to Fabricius as too periphrastic, and as departing too frequently, without sufficient warrant, from the renderings adopted in the principal European versions.

An endeavour was made about fifteen years ago, by the Rev. P. Percival (at that time a missionary of the Wesleyan Missionary Society), and other missionaries in Jaffna, in the Tamil-speaking districts of Ceylon, to prepare a version which should combine the excellences of Fabricius and Rhenius, as well as the peculiarities of Jaffna and Continental Tamil. The result of this endeavour was the publication of what is called the "Tentative Version"—a version which has proved to be a valuable contribution to the work of Tamil Biblical Revision, but which, from various causes, has failed to receive that general acceptance which it was hoped it would secure. The use of this version is confined at present to the missions in Jaffna, and a few of the stations in Continental India occupied by the American Mission.

Under these circumstances, and taking into consideration the evils arising from the existence and use amongst the Tamil-Christian community of a variety of versions of the Tamil New Testament, it was felt by all who were interested in the circulation and study of the Holy Scriptures, in the success of missionary labours in the Tamil country, and in the spiritual welfare of the Tamil people, that it was in the highest degree desirable to make another effort, on a comprehensive and well-considered plan, to secure to the Tamil people the advantage of a version of the New Testament which should be worthy of being accepted by all, and which should tend to bind together all religious communities in the Tamil country in the bond of a common standard of faith and a common speech.

The Madras Auxiliary Bible Society having adopted a resolution that a new version should be prepared combining, as far as possible, the merits of all preceding versions, a sub-committee of that society was appointed to devise a plan for carrying the resolution into effect. This sub-committee recommended that Fabricius's version should be made the basis of the new version which was proposed to be prepared,—a position to which it was felt that that version was entitled by its faithful adherence to the original, both in its renderings of words and in the order of connection in which its sentences were generally placed; that the Rev. H. Bower, missionary of the Society for the Propagation of the Gospel (a ripe Tamil scholar) should be appointed the principal reviser; and that a delegate should be nominated by each missionary society labouring in the Tamil country to assist Mr. Bower in this work.

These recommendations having been adopted, it was arranged that Mr. Bower should be set free from all other duty whilst this important work was being carried on. Half of his salary, whilst he

was engaged in this work, was to be paid by the Society for the Propagation of the Gospel, and half by the Bible Society, whilst the Bible Society was to meet all incidental expenses.

The plan adopted by Mr. Bower and the delegate was admirably adapted to secure a careful and thorough revision. As soon as a Gospel or other portion of the New Testament had been revised by Mr. Bower in the privacy of his own study and to the best of his own judgment, with the assistance only of his moonshee, his revised text was printed for the use of the delegates, with a broad margin exhibiting the most important renderings of the other Tamil versions and the renderings adopted in the Telugu and Canarese (cognate languages with the Tamil) and in the Sanskrit and Mahratta. This revised text was to be carefully examined by each of the delegates, circulated by them amongst the Tamil scholars connected with their society, and returned to Mr. Bower with their emendations and criticisms. It was arranged that as soon as the Gospels and the Acts of the Apostles had been gone through in this manner, the delegates should assemble in one place, in conjunction with Mr. Bower, and finally revise the whole again in conference.

After the revised text of the Gospels and the Acts had been submitted to the criticisms of the delegates, in accordance with this plan, it was considered desirable, in order to secure the greatest possible amount of accuracy, that prior to the meeting of the delegates, a second text should be prepared by Mr. Bower, embodying such of the suggestions of the delegates as commended themselves to his judgment, and noting in the margin such of their suggestions as seemed to require further consideration.

This second revised text was printed accordingly, and placed in the hands of the delegates; and sufficient time having been allowed them to go through each portion again, the delegates held their first meeting, in conjunction with Mr. Bower, in Palamcottah in May and June, 1861, about three years after the work had been commenced.

The delegates who attended the meeting, in addition to Mr. Bower himself, were the Rev. W. Tracy of Madura, delegate of the American Board of Missions; the Rev. E. Sargent of Palamcottah, delegate of the Church Missionary Society; and the Rev. Dr. Caldwell of Edeyengoody, Tinnevelly, delegate of the Society for the Propagation of the Gospel.

The Rev. E. Lewis of South Travancore, delegate of the London Missionary Society, who had earnestly laboured at the work, was absent through illness.

Prior to the meeting, it had been proposed that the Rev. C. S. Kohlhoff of Erungalore, missionary of the Society for the Propagation of the Gospel, should be requested to act as the delegate of the Tanjore Missionaries, who felt that whilst the Tinnevelly and Madura Missions were represented in the committee, the Tanjore Missions had no representative. It was also felt to be desirable that a missionary who had been accustomed to Fabricius's version from his childhood, should be present at the meeting of committee, as a special representative of Fabricius, to direct attention, from time to time, to some merits of that version which the rest of the members might be in danger of overlooking. Mr. Kohlhoff consented to act as delegate for Tanjore, but was prevented from attending by unavoidable circumstances. He was present, however, at the meeting which has just been held.

In the Report presented to the Madras Auxiliary Bible Society, at the close of their first meeting, the delegates expressed themselves thus:—

"For ourselves, who have been appointed to carry on this work as Revisor and Delegates, it is our prayer that, in a country in which life and health are so peculiarly insecure, it may please God to spare us to go on with the portion of that work which yet remains, and to permit us in due time to meet together, to go through the Epistles and the Apocalypse in conference, as carefully and harmoniously as we have now gone through the Gospels and the Acts of the Apostles."

This prayer has been heard and answered. After the lapse of two years the same revisor and the same delegates have been spared to meet together again, riper in judgment, but equally harmonious in spirit, and have been permitted to finish the important and interesting work on which they have been so long engaged.

"Our meeting," say the delegates, in the Report which they have recently sent in, "commenced on the 18th of June, 1863, and terminated on the 12th of August, a period of nearly two months; during the whole of which period we worked nine hours and a half a day, with the exception of a half-holiday on Saturdays, and the time occupied by a weekly meeting for special prayer on Thursday mornings. Our meetings were always opened and closed with prayer to the Father of Lights, for His presence and blessing, His guidance and direction; and we trust that the result will prove that our prayers have not returned to us void.

"We have much reason to be thankful, as at the meeting in Palamcottah so now, for the unbroken harmony with which our labours have been conducted from first to last, and for the unanimity of opinion which has prevailed amongst us with respect to all matters of importance. Differences of opinion there were, and there ever will be, when men of independent judgment meet together to settle any matters by a joint decision, but in no instance did any such difference pass beyond the limits of Christian courtesy; and though every verse, and sometimes every word, presented some subject for discussion, it was evident that it was the absorbing desire of all, that Truth should prevail over individual opinions, and that the Scriptures should speak not the language of any one man or of any one party, but the language of Him

'from whom the whole family in Heaven and earth is named.'

"As at our meeting in Palamcottah so on this occasion, we have carefully weighed every rendering found in previous Tamil versions. Building on the basis of Fabricius, we have freely availed ourselves of all the materials and all the helps which we have been able to obtain from other sources. We have carefully weighed not only Fabricius's renderings, but those of the older Tranquebar version, which we occasionally found to be happier than Fabricius's. We have weighed, with equal care, the renderings found in Rhenius's and the Tentative version, and have also frequently consulted the New Telugu version: and whilst we are anxious to render the honour which is thus due to all who have preceded us in this work, and who have supplied us either with the basis on which we have built, or with materials for the building, or at least with valuable hints respecting details; yet we cannot but feel that it is a special and peculiar excellence of the version on which we have now been engaged, that it is not the result of the solitary labours of any one man, however eminent, but has passed through many hands, has been studied and criticised by many minds, and has finally been submitted, verse by verse, to the searching ordeal of a *viva-voce* discussion. We trust, therefore, that this version will be found, on the one hand, more faithful to the sense of the original than any previous one, and, on the other hand, more idiomatic and perspicuous, and freer from individual peculiarities.

"As we have advanced in our work, we trust that we have been enabled to see more clearly how far, and in what particulars, Tamil idiom should bend to the peculiarities of Biblical Greek, or *vice versa*. It has often proved to be no easy task to reconcile the apparently conflicting claims of the strict accuracy required by faithfulness to the original, with the perspicuity, purity, and harmony of style required in a translation intended for popular use. The degree in which our English Authorised Version has succeeded in solving this difficult problem, is one of its chief excellences; and by constantly keeping that version before us, as an example of a translation which is at once accurate and rhythmical, we trust that we may have succeeded, in some degree, in imbibing its spirit. We have not hesitated from time to time to alter and realter, as it appeared to be necessary; and some points which came up for discussion from time to time were only finally settled at the close of our meeting.

"To us who have been entrusted with the execution of this work, it has proved to be the most interesting task in which we have ever been engaged, and has also been a source of much profit and edification. Never have we felt so deeply impressed with the wisdom, the truthfulness, the beauty, the moral goodness, or—to use a word which human philosophy knows not—the *spirituality* of the New Testament, as we have been for the last five years, but especially during our meetings for conference, by being daily brought into such close contact with the original words of these Divinely-inspired Scriptures.

"We trust that the work in which we have been engaged will find acceptance with our missionary brethren, and with the Native-Christian community, and be the means of opening a wide and effectual door for the entrance of the truth into the minds of the Tamil people. If this version should eventually acquire, in the estimation of the Tamil people, and in its influence on the Tamil mind, a place in some degree similar—we will not venture to say an equal place—to that occupied amongst the English-speaking nations by our English version, we shall be richly rewarded for our labour, and the Societies which have contributed to this work will be richly rewarded for their liberality.

"The delegates who have come from a distance beg to offer their best thanks to the American Madura Mission, for its kindness in providing them with free accommodation on the Pulney Hills. We owe some portion of the efficiency, and much of the comfort, with which we have carried on our work, to the suitableness of the locality chosen for carrying it on. So bracing is the climate of these mountains, that though we have been occupied in exciting intellectual work for nearly two months, at the rate of nine hours and a half a day, instead of feeling completely exhausted at the close of the day, as some of us did at Palmacottah, not one of us has felt as if he had been working at all.

"We acknowledge with much pleasure the assistance we have received during both our meetings, but especially in the one which has now come to a close, from Mootteiyah Pillei, moonshee in the institution under Mr. Sargent's care in Palamcottah. Mootteiyah Pillei is not only a learned, intelligent Tamilian, and as modest as he is learned, but he is also a convert to Christianity, and is therefore peculiarly fitted to render assistance in such a work as this.

"We beg to offer our best thanks to all who have helped us in this work by their suggestions: in particular to the Rev. Dr. Winslow, of the American Board of Missions, Madras; the Rev. Dr. Scudder, of the Mission of the American Dutch Reformed Church, Coonoor; and the Rev. Ashton Dibb, of the Church Missionary Society, Tinnevelly.

"The delegates conclude their Report by recommending that Mr. Bower be retained in his present position till he shall have had time to work up carefully all the notes and corrections made at the meetings, and to carry through the press a carefully printed edition of the revised text."

SOME FACTS ABOUT THE FEMALE REFUGES IN LONDON.

BY A SPECIAL INQUIRER.

The offshoots of the Ragged School Union—which at the present time has in its 586 Sunday, Day, and Week-night Schools, a total of 26,000 Scholars—are alike numerous and important. These comprehend Industrial Classes, with an attendance of 2849; Parents' Meetings, whose average attendance is now 2659; Ragged Church Services, conducted mostly by City Missionaries, and attended by 5463 persons; 26 Bands of Hope, with 4200 members; 26 Libraries, with above 10,000 volumes; 87 Penny Banks, with 29,296 depositors; and 61 Clothing Clubs, with contributions of 1034*l*; a Rag Brigade, which, with its trucks and boys at work, had collected and disposed of, in the first nine months, 39 tons of paper, 14 tons of rags, 8 tons of bones, 21 tons of carpet cloth and rope; and the Shoeblack Brigades, eight in number, comprising 372 lads, whose united earnings in one year amounted to no less than 622*l*. But in addition to these, in connection with the Union, are Refuges for Boys and Girls—twelve in number. The number of inmates is 430. The receipts last year—mainly supplied from the respective localities where they are in operation, but also aided by small grants from the Ragged School Union—were 965*l*.; and the expenditure 10,323*l*. Of these and similar Refuges in and around the metropolis, as well as of those "Homes" provided for the outcast, the tempted, and unemployed, we now proceed to give a condensed account, accompanied with notes of personal visits to some of them.

A Refuge differs from a Ragged School, in that while in the latter morning and evening teaching *only* is supplied, the Refuge receives, clothes, educates, and trains destitute and homeless children. Besides being instructed in reading, writing, and arithmetic, and constantly brought under the influence of Scriptural instruction and Christian example, *work* is the order of the day. "Industry is the motto of the Refuge. It is no resort for the idle and vicious juveniles of our great city, but a busy hive." Let us enter at noonday the Boys' Refuge, at 8, Queen Street, Lincoln's Inn Fields. Here are six Industrial Teachers, all godly men, and each a master of his trade and craft—four shoemakers, one tailor, and one carpenter; and, according to the respective tastes of the boys, they are busily engaged under these respective instructors. The boys make their own clothes and boots, and also boots for the inmates of the Girls' Refuges. But besides all these, there is a goodly flow of custom to the Refuge boys and their masters. Thus, in one year the work done for customers, and the goods sold, produced 411*l*. 17*s*., and the value of the work done for the institution itself was 371*l*. 1*s*. 4*d*., making a total of 782*l*. 18*s*. 4*d*. During the year 1278 pairs of new boots and shoes were made, and 1741 repaired; 367 new articles were made in the tailor's class, and 1483 repaired; 35,045 bundles of fire-wood were made up and sold, and 3120 for the use of the institution. This was the year's work of 168 lads, in addition to their keeping clean the whole of the premises; and under the superintendence and direction of the matron they prepared all the meals. Of these boys 27 were sent to situations; 11 were restored to parents and friends; 20 emigrated by aid of the funds supplied; 1 was sent to Ireland; 9 left of their own accord; 1 was sent to the infirmary; two died; leaving 97 in the Refuge at the close of the year. A remarkable spirit of inquiry marked the history of this Refuge in the autumn of 1859, and during part of the following year. The writer was present in the large room of the Queen Street Refuge when about 400 children of both sexes were present, all inmates of three Refuges, and also attendants on neighbouring Ragged Schools. Previously to the children being addressed, and without any adult being present, a prayer-meeting was held by themselves. As I was climbing the staircase I was suddenly arrested by the sound of a little boy's voice, pleading earnestly for a blessing on all, and in such words as could only be dictated by the earnest longings of the heart.

The Girls' Refuge in Broad Street, Bloomsbury, presents a scene of cheerfulness, industry, good order, and cleanliness, which could not be surpassed, and at Acton a similar Refuge is found. Each of the inmates has her appointed duty, and the industrial training to fit them for the work of household servants comprises washing, ironing, cooking, cleaning; they also make and mend all their own clothes. These girls have all been saved from imminent peril: large numbers of them are orphans utterly unprovided for. In such Refuges as these, many a fatherless one has found, in connection with Christian teaching, the Father of the fatherless as her own Father. One thus rescued,—and a specimen of "some of the prominent fruits of the movement in 1859,"—who is now in service in the country, lately enclosed a sum of five shillings to the secretary, as a token of gratitude to the teachers and to Him who had compassion upon her:—

"I have received much kindness at your hands. You gave me a home, when I was without a home. It is very sweet to me to think of you, and all my dear teachers. But sweeter still to look back upon the time when my soul was delivered. Jesus has done

much for me; may He help me to do something for Him!"

Of the girls thus educated and trained, a number were at first sent out under matronly care to Canada, and all found comfortable situations; but latterly the openings at home for service are more numerous than can be supplied.

Of those admitted into the three Refuges already mentioned—upwards of 1200—*numbers* were found *not* natives of London. Many were from English counties; others from Scotland, Ireland, Wales, the United States, France, Belgium, Italy, and the West Indies. What waifs from every land are being constantly thrown up from every sea upon our London shores!

With these and other Refuges are associated the names of many earnest workers, including those of the late Dr. Villiers, formerly rector of Bloomsbury, of the Bishop of Ripon, once rector of St. Giles, as well as of many laymen, both Churchmen and Nonconformists.

The Field Lane and West Street Night Refuges for the Homeless present to every visitor most impressive and touching scenes. The casual inmates of both Refuges were not long since brought under our notice. It was the evening of the Lord's-day. In the large upper room of Field Lane, so clean and well ventilated, and under blazing jets of gas, I found 300 men, youths, women, and girls, in twenty-three distinct classes, each presided over by a faithful voluntary teacher. Nearly all of these had come previously to find a night's shelter,—the females to the West Street Refuge, Smithfield, nigh at hand, and the rest to the Male Refuge underneath. Some of them had been once respectable and prosperous; now—through orphanage, unkind parents, vicissitudes of business, intemperance and prodigal excess, and (some at least) from coming to to London in the vain hope of getting speedily into employment and service—brought very low.

Here was a large number of young women, *all* of whom either had been, or were now, inmates of the West Street Refuge. Thither they had come penniless, starving, and ready to perish. There a kind, loving master had received and sheltered them, and there, too, a number of them had been separated from the rest, retained for a time to make up clothing and to be otherwise trained, and not allowed to go away until provided with situations. A whole class at that night-school was composed of servants who had enjoyed these benefits, and whom their mistresses allowed to come every Sunday evening to receive religious instruction from the lips of an intelligent lady, who devoted herself to their special benefit. How happy they looked; how diligent were these students of Scripture; from what a precipice had the hand of Christian love drawn back each of them; what pleasant associations have they now with the West Street Female Refuge, and the never-to-be-forgotten night when—faint, weary, hungry, and well-nigh lost—they found a *mother* and a *home!*

Language like this is not too strong to describe the great results, as the writer can, from personal visits and knowledge, bear witness. For the men there is only night shelter, and a portion of the women go out early each morning, after having received a little food, and both seek—alas, too often in vain!—to find some employment. But cases are inquired into, interest is taken, situations are repeatedly found. In the Refuge, every night and morning, the master and mistress read the Scriptures and offer prayer; cleanliness and order are strictly enforced, and discipline and humanity are admirably combined.

In one year the Male Refuge admitted 6,587 persons, who received 25,550 lodgings, and 64,000 loaves of bread. The Refuge has exercised a moral influence on many; they are no longer outcasts; and some have become entirely changed in character. By means of these two Refuges, 233 were sent into situations, 181 obtained work, 54 were sent to Reformatories or Homes for the Fallen, 41 restored to friends, 26 entered the Royal Navy and merchant service: total 640.

That Sabbath night, when I saw so many of the recipients of the wise teaching and seasonable bounty of these institutions, will always be memorable. Beautiful and melting was their song; and well might it, coming from such lips, stir the heart to its depths and fill the eyes with tears; for they sang of heaven, and thus ran the strain:

There pain and sickness never come,
  And griefs no more complain;
And all who reach that peaceful home
  With Jesus ever reign.

No cloud those happy regions know,
  For ever bright and fair;
For sin, the source of mortal woe,
  Can never enter there.

The Female Aid Society for a number of years has been perseveringly engaged in rescuing the fallen, sheltering the respectable servant out of place, and training up young girls who are either friendless or homeless, or else cruelly exposed to most dangerous temptations and influences. The Friendless Home, whose object is "protection," has admitted in two years 184, and placed in service 182 young persons; since its commencement not less than 2190 have been thus sheltered and provided for. This Home is at 11, Powis Place, Great Ormond Street. The Home and Registry for Female Servants at 51, Southampton Row, Russell Square—directed, like the other institutions of the Female Aid Society, by a committee of ladies—has been a relief to large numbers who sought shelter here; while many servants who have registered their names before leaving their situations have soon been re-engaged, and thus, without loss of time or money, passed from one family to another. The spiritual welfare of the inmates is specially attended to. Among other pleasing results, two young Jewish servants, one of whom sought the protection of the Home, and with the inmates attended family wor-

ship and the ministry of the clergyman of the parish, were led to earnest inquiry, and after clear evidence of their sincerity were admitted by baptism into the visible Church of Christ.

The Home for Penitent Females is the third institution sustained by the Female Aid Society, is in White Lion Street, Pentonville, is under the direction of the Marchioness of Cholmondeley and other ladies; and, through its means, many have been permanently reclaimed.

The Society for the Rescue of Young Women and Children, established in 1853, under the presidency of Lord Shaftesbury, besides a Temporary Home at 85, Queen Street, Cheapside, has eleven Homes in and around the metropolis. Three of these are for girls from twelve to sixteen years of age, who have *not* strayed from the path of purity, but are in circumstances of danger; one is a Home for orphan children from nine to thirteen years of age, and six are Homes for those who have fallen. There are, in addition, several private Homes with Christian families, for those who, though erring, are not debased, and who are liable to be corrupted by others who have been long vile. All these Homes are on the *family* principle, from twenty to thirty being associated together; they are placed under the care of pious married women or widows. There is nothing to distinguish any of the houses belonging to the Society from private residences; there is not a strict uniformity of dress, nor are the inmates confined by bolts or bars; the hair is not cut off, nor is a penal discipline enforced, while those who have gone astray are not associated with other girls.

A proper *classification* of the young women is one of the Society's most important principles; and one great object of having the Homes in widely different localities is, that those associated with bad companions may be removed to an opposite district from that in which they have lived. Corporal punishment is never inflicted; love, as distinguished from compulsion and coercion, is the basis of the Society's plans. For these Homes young girls are eligible who have lost one or both their parents, or who have both parents living, should those parents be of profligate character. Friendless girls from the country are also eligible, and from the Homes they are either restored to friends or placed in service. Much spiritual benefit has attended this movement from the beginning. The *Christian training* as well as the *social rescue* of the inmates is specially aimed at.

From what the writer has seen he can truly say that many have attained to even eminent piety. Every home is a happy family; and many now happily married, restored to friends, and engaged as servants, look back on these places, in which they have found not only shelter and comfort but religious life, with inexpressible gratitude and affection. The Society's Homes, at the present time, have 1441 inmates. During its ten years' existence 3441 have been admitted, of whom 1574 have been placed in situations; 557 have been restored to friends; 37 have been sent out as emigrants; 6 have married direct from the Homes; 454 have been placed in other institutions or otherwise assisted, while the remainder "left unsatisfactorily." The Homes are constantly under Christian influence; and the matrons, as a rule, are each worthy of that name of "mother," by which the inmates are accustomed to address them.

The Reformatory and Refuge Union, which has been in existence for some years, has given much help in the reformation and training both of youths and girls who had been either on the borders of crime, or had begun a criminal career. From the first, Scriptural instruction for every child has been a principle of the Association. While the Ragged School's motto is "prevention," that of the Reformatory is "cure." The example of London in this movement has been copied elsewhere, and such has been also the case with regard to other benevolent enterprises for the protection or rescue of the helpless. In connection with the Reformatory and Refuge Union is the Female Mission to the Fallen. There are now five women who have devoted themselves to the self-denying work of going out in the streets by night, striving to win wanderers from their sinful course. Tracts are given, and specially prepared for the class who receive them (some of the rescued becoming tract-distributors themselves); the truths of religion are affectionately placed before all, and offers made to help them to earn an honest livelihood. One missionary is a foreigner, and labours among French and German women. Out of 163 cases assisted last year, 103 were placed in Homes, and of these a large number were placed in service, or restored to their friends.

Space forbids us to dwell at length on the results of the Midnight Movement, which has been pronounced by the *Times* "a success," which during the year 1863 has held nine meetings in metropolitan districts with marked effects. Since its commencement it has saved from temporal ruin large numbers of those whose condition has hitherto been practically regarded as "hopeless." Through the Homes and Refuges, including those already described, and various others (such as the Home of Hope, Regent Square, and the Preventive and Reformatory Institution, Euston Road), the promoters of the Midnight Movement have had in repeated instances the joy of finding many of these daughters of sin and sorrow changed in their whole character and spirit.

The long-established Penitentiaries, as well as the Refuges provided by the exertions of Lieutenant Blackmore, R.N., and several kindred institutions not mentioned in the foregoing summary, continue their labours of love with more or less of success.

Finally, we notice with peculiar satisfaction the recent establishment of Young Women's Christian Associations and Homes. The first of these

was opened some years ago, in a tenement in Crawford Street, Marylebone. In these Homes persons employed in large drapery and fancy-goods establishments, and young needlewomen earning but scanty wages, have food and lodging at greatly reduced prices as compared with the humblest fare or accommodation to be found elsewhere. On the afternoon of the Lord's-day, and also during the week, religious instruction is given, and matronly superintendence, sympathy, and counsel are enjoyed. Many a mother far away from London blesses God that such safe retreats have been provided for her daughters. The female employées in large establishments are required to dress so well, that numbers of them would be unable to provide proper food and lodging, but for aids like these. Generous-minded ladies and gentlemen, many of the latter city merchants, have taken the deepest interest in these Homes. The late and lamented Lady Rowley, who was taken away suddenly amid much usefulness, was the founder of the Young Women's Home at 27, Spital Square, Bishopsgate Street, City.*

The facts which with some pains have been brought out in the foregoing paper are most cheering. Never, surely, was there such Christian activity in London as now; never were there *so* many disinterested labourers, both men and women, of *all* ranks, who redeem time for truly "Christian work." And not only are all their "works done with charity" and Christian compassion, but they are done in a reverent, lowly, dependent spirit, and are accompanied with fervent prayer. Some of the labourers we know are toiling all day long ere they repair to the scenes where they sow in hearts long rocky, but now softened by sympathy, the seed that bears fruit unto life eternal. Busy as they are, and weary ofttimes, in daily toil, yet theirs is a happiness which the idle and luxurious do not know. While they instruct, adopt, upraise, ennoble, and bring into fellowship with God and His angels the little "Arab of the city," the motherless child, the lone wanderer, homeless and friendless, and the poor creature who in her despair was ready to plunge with all her sins and woes into the dark river—they have their reward.

The Reformatory and Refuge Union (office, 118, Pall-Mall, S.W.), has published a Handbook of Penitentiaries and Homes for Females (63 in all) in Great Britain and Ireland. The following is a list of those located in and around London:—Magdalen Hospital, 115, Blackfriars Road, S.; the Lock Asylum, Westbourne Green, Harrow Road, Paddington, W.; London Female Penitentiary, 166, Pentonville Road, N.; Guardian Society, 12, North side of Bethnal Green, N.E.; British Penitent Female Refuge, Cambridge Heath, Hackney, N.E.; London Society for the Protection of Young Females, Asylum, Tottenham, N.; Home for Penitent Females, White Lion Street, Islington, N.; Female Aid Society, office, 27, Red Lion Square, W.C.; Home for Friendless Young Females of Good Character, 17, New Ormond Street, Bedford Row, W.C.; St. Marylebone Female Protection Society, 167, Marylebone Road, N.W.; South London Institution for the Reformation of Fallen Females; Church Penitentiary House of Refuge, 2, Camden Street, Camden Town; London Female Dormitory and Industrial Institution, 9, Abbey Road, St. John's Wood; Female Temporary Home, 218, Marylebone Road, N.W.; Society for the Rescue of Young Women and Children, office, 11, Poultry, E.C.; Trinity House, 9, Portland Road, Portland Place, W.; London Diocesan Penitentiary, Park House, Highgate, N.; Westminster Female Refuge, 44, Vincent Square, S.W.; London Female Preventive and Reformatory Institution, 200, Euston Road, N.W.; St. James's and St. George's Home, Whetstone, Finchley Common, N. The foregoing list was published in 1860; since that time, new Refuges have been opened, some of which have been indicated in our article.

* This home provides to the poor needle-women a comfortable bed, a room to sit in, the use of linen, &c., at 1*s.* 6*d.*, per week; dinner and tea are supplied on the Lord's-day at the cost of 6*d.* Religious instruction is also provided.

MONGOLIA AND THE MONGOLIANS.

BY THE REV. WILLIAM SWAN,

[FORMERLY MISSIONARY IN SIBERIA.]

The Empire of China is an object of intense interest to the politician, the merchant, the Christian philanthropist. The events now taking place in that part of the world affecting the people themselves, and all who have any connexion with them, cannot fail to arrest the attention of all persons of intelligence and reflection. The relations of China, also, to the various tribes inhabiting the regions to the north and west, are very peculiar, and not well understood among us. Among those tribes the Mongolians hold a conspicuous place, and some notices respecting them may interest the readers of Christian Work.

The Calmucs and Buriats to the north of the Chinese frontier, subject to the sway of Russia, and the Kalkas and other tribes residing within the boundaries of the Empire, are all branches of the Mongolian stock. The statistics of those scattered tribes cannot be very accurately given; but the late Mr. Gutsluff, missionary in China (a good authority

in such matters), reckoned the Mongolians within the Empire of China at about sixteen millions. Those beyond it do not exceed, perhaps, half a million.

The Mongol-Buriat tribes living under the sway of Russia occupy a region nearly a thousand miles in length, along the northern frontier of China, and some hundreds of miles in breadth, extending to both sides of the great Lake Baikal. They lead a nomadic life, and many of them are rich in cattle. Till within the last two hundred years, or little more, their religion was the old superstition which prevailed over all these eastern heathen lands, known by the name of Shamanism. The Shamans of Siberia have no books, no temples; and their only priests—if they can be so called—are certain sorcerers, who pretend to have some mysterious relation to spirits whom they invoke, and from whom they receive responses. Those spirits are supposed to be of malignant character, and must be appeased by offerings and sacrifices. Their sacrifices consist of goats or sheep, which, after being killed, are stuck upon high poles in the neighbourhood of the tents of the offerers. These superstitious rites are intended to procure some temporal benefit, or to avert some calamity from the worshippers. So, the services of the Shamans have no reference to sin, provide no means of pardon, and shed no light on the prospects of the devotee beyond the grave. Their hopes and fears are bounded by time, and all beyond is left in utter darkness.

Into this region of spiritual gloom, where the people might be supposed to be groping for the light and ready to welcome it, Buddhism found an entrance about the period above mentioned. Certain persons who had heard of the Lama faith (as they called it) which prevailed in China, and whose chief seat was Tibet, went to that country, learned the forms and studied the books, and came back to Siberia prepared to set up that new religion among their countrymen. Their success was great. The new faith spread rapidly. Temples sprung up in many of the most populous and wealthy districts. The lamas, or priests, multiplied, and the whole apparatus of Buddhism was soon in working order. The writer of these pages has visited all of these temples, resided at some of them for days together, and conversed with the lamas. These, at the present time, are between four and five thousand in number; and few families among the Buriats, where Buddhism has obtained a footing, but can reckon one or more lamas as in some way connected with them. The lamas are professedly under the vow of celibacy: which, however, is openly violated by all ranks and orders of the priesthood, from the Chamba, the president or chief lama of all the tribes, to the meanest who has access to the temple and wears the sacred dress. The Buriats living to the north of Lake Baikal, and along its shores, are still devoted to the Shaman rites, and refuse to abandon them for the Buddhist faith.

Many hundreds of the Buriats have at various times been induced to assume a profession of Christianity, and have entered the Greek Church by baptism. Most of these converts are of the lowest and most ignorant of the people, and remain as much heathen in character and feeling as before their professed conversion. They receive no Christian instruction from the Russian priests, and many of them obtain a dispensation to live in their former fashion, neither observing the church fasts, nor attending the church services. This being the condition of the so-called Christian Buriats, it is easy to suppose that they stand very low in the estimation of their heathen countrymen, and not very high with their co-religionists of the Greek Church. A practice fitted to sink the Christian name still lower in the scale of morality and respectability is, that when any heathen Buriat is found guilty of theft, or any misdemeanor which subjects him to punishment, he may go to a priest of the Greek faith, and offer himself as a candidate for baptism. By doing so, all judicial procedure against him is stayed; his offence is hushed up, and he adds one more to the converts to Christianity who have submitted to baptism to escape the infliction of the sentence which would otherwise have been passed upon them as evildoers.

It may be in the recollection of some readers of CHRISTIAN WORK, that in the year 1858, some papers appeared in the "News of the Churches" on the First Protestant Missions in China, and on Evangelistic Labours in Russia. (See numbers for March and July, 1858.) In those articles, the attempts made by Protestants to introduce the Gospel in its purity, and to diffuse a knowledge of the Christian Scriptures in China and in Russia, are briefly sketched; and as the Mongolian races inhabit the regions lying between China Proper and Russia in Asia, they are touched by both empires, and are subject, some of them to the one and some of them to the other. Their geographical position, therefore, brought them under the notice of those whose evangelistic operations in the north reached to Siberia; and their condition as in a state of heathen darkness, and the victims of rival superstitions, each striving to gain the mastery, could not fail to awaken earnest desires to make known among them that Gospel which is the power of God to salvation to all who believe it. What has been already said of the Greek Church, as represented by priests and others living in the neighbourhood of the Mongol-Buriat tribes, is sufficient to show that their influence upon the heathen was rather hurtful than beneficial, and fitted more to excite prejudice and aversion than to win them to Christianity.

A Protestant mission was founded among the Buriats in Eastern Siberia about forty-five years ago; and a brief sketch of that mission and its results will bring before our readers some facts, which are acquiring additional interest from recent movements at and around Pekin itself. The mis-

sion referred to was under the auspices of the London Missionary Society. The Emperor Alexander I., then upon the throne of Russia, greatly favoured the enterprise, as he did every effort to spread the knowledge of the Scriptures among the diversified tribes and races inhabiting his vast dominions. Selenginsk was chosen as the head-quarters of the mission. That town was within sixty miles of Kiachta, the frontier town of China, and the great emporium of traffic between the Chinese and the Russians. At Selenginsk the missionaries resided for some years, occupied in acquiring the Mongolian language, cultivating intercourse with the people, and preparing for the translation of the Scriptures into their tongue. Suffice it to say that, after removing to a more favourable locality, and prosecuting their work for upwards of twenty years, the missionaries completed the translation of the entire Scriptures, printed the whole of the Old Testament at their own press, and widely distributed among the people a large edition of the Four Gospels and Acts of the Apostles. That edition was a version made at St. Petersburg by two Mongolian noblemen, aided by Mr. Schmidt, of the Imperial Academy of Sciences. Portions of the Old Testament, as they successively left the mission-press, were put in circulation among the people, and in this way a large portion of the edition was disposed of. Meanwhile, the labours of the missionaries among the people had been attended with blessed results, in the hopeful conversion of not a few of the Mongol-Buriats. This awoke the special attention both of natives and Russians to their proceedings. The jealousy and fear of the Greek Church was aroused, and the success of the mission having been represented at head-quarters as inimical to the interests of the dominant Church of the empire, the Emperor (Nicholas) issued a ukase suppressing the mission. That authority the missionaries could neither evade nor resist, and so the mission was broken up—the last surviving Protestant mission in Russia. From that time (1840) all attempts to renew missionary operations within that empire have been out of the question. The Greek Church claims it as her sole and peculiar prerogative to convert the heathen people of the empire to the Christian faith, and to receive them into her own bosom.

It would occupy far more space than can be allotted to this article to go into details of the various steps taken by the missionaries to secure the privilege of printing the Scriptures at their own press, to get a censor appointed qualified to examine and give an official imprimatur for their version, and to make all the requisite arrangements for their arduous work in that remote and almost unknown country. In Russia no book can be published without permission of the censor, and a special censor had to be appointed to certify and authorise the publication of the Mongolian Scriptures. This Bible was the first book ever printed in Siberia, and the mission-press the first that had been used there. We need scarcely refer, as exceptions, to the block-printing carried on by some of the lamas. Their printing is confined to a few leaves of their liturgical books in the Tibetan language and character. The missionaries had many occasions to mark the gracious, superintending, and guiding providence of God, in removing obstacles, opening facilities, and at last accomplishing the desire of their hearts in the completion of their version of the Scriptures before the sad and sorrowful day (to themselves and their people) arrived when their labours were closed.

The Mongolian version, above referred to, was produced by the united labours of Messrs. Stallybrass and Swan, who had wrought together for twenty years in unbroken harmony, amidst many trials of faith and patience, in the service of the Gospel. In the prosecution of their work they enjoyed the great advantage of having to do with a people acquainted with letters, and speaking a language which had been reduced to a written form centuries ago. The arts of reading and writing are common among the Mongol-Buriats; so they were able to read the Scriptures as soon as they were ready to be placed in their hands. The missionaries had their own revised version of the New Testament ready for the press when the mission was broken up; and it was afterwards printed in London at the expense of the British and Foreign Bible Society. Portions of that edition have been sent out to China; and through that channel, as we shall afterwards show, copies now find their way to Mongolia.

The only literature to which the Mongolians have hitherto had access consists chiefly of works connected with the Buddhist mythology. These have been translated from the Tibetan, and copies, both printed and written, are found at all the Buddhist temples, and portions of them also in private collections belonging to the lamas, or priests, and to the more learned of the people. Dictionaries, or rather vocabularies, have been compiled and printed at Pekin, some editions containing the words in the four languages—Chinese, Manchoo, Tibetan, and Mongolian. Other editions contain only the Manchoo and Mongolian.

More than twenty years have now elapsed since the Siberian Mission was broken up: and as all intercourse with the converts had been suspended for some years, owing to the difficulty of sending or receiving letters through Russia, it was feared that when the present generation had passed away, all traces of the mission would disappear, and the labour of many years bear no fruit that should remain. But, recently, hope has begun to dawn in a way altogether unanticipated; and friends, who have never ceased to be deeply interested in that once promising field of missionary labour, are encouraged to pray with renewed earnestness that the time to favour the Mongolian race may now come. A few words will suffice to explain the circumstances.

Since the time of the opening of the five ports of China for commercial purposes, Protestant missionaries have availed themselves of the opportunities thus afforded of extending their operations; and now, by the more recent treaties, the privilege has been accorded to occupy stations in all parts of the country. The most northerly of the points yet occupied is Tien-tsin, about 150 miles from Pekin; and that capital itself is already the seat of a medical missionary hospital and dispensary, in connexion with the London Missionary Society. Ere long it is hoped there may be a staff of resident missionaries there. At Tien-tsiu, a zealous missionary, Mr. Edkins, has visited many of the adjacent districts; and as his passports enable him to penetrate to the north even beyond the Great Wall, he has in excursions in that direction met with companies of Mongolians, coming from their various abodes to Pekin for purposes of traffic. As Mr. Edkins was ignorant of their language, and they were unable to speak Chinese, their communications were very imperfect. But their friendliness and manifest desire for further intercourse naturally awakened strong desires on the part of the missionary to become better acquainted with the people and their language. Since that first interview repeated opportunities have been enjoyed in Pekin and elsewhere of meeting Mongolians, and they have readily received copies of the New Testament in their own tongue, and carried them away on their return to their northern homes. Mr. Edkins, as well as other missionaries who are labouring among the Chinese, find their hands too full of their immediate work to encounter the difficulties of another language, and devote time to the evangelisation of the people. But the inviting door of entrance thus providentially opened, clearly indicates the necessity of sending missionaries to the numerous Mongolian tribes now accessible, and, we trust, prepared to receive the Gospel in its purity.

If anything more be needful to stimulate Protestant Christians to prompt effort in that direction, it may be found in the fact that Roman Catholic missionaries are already on the ground. They have a settlement beyond the Great Wall, and are surrounded there by a Manchoo and Mongolian population.

One fact more. Ere this page meets the eye of the reader, it is hoped that Mr. Wylie, an agent of the British and Foreign Bible Society, who has gone out to China by way of Russia and Siberia, has reached Pekin. That city he intends to make his headquarters, and thence he will have the best opportunities of diffusing the Christian Scriptures in the various languages spoken by the people both within and beyond the boundaries of the empire. Intelligence of Mr. Wylie's progress may be expected ere long, and will be communicated to the readers of CHRISTIAN WORK in due time.

The following extract from a letter of Mr. Edkins will be read with interest, as further illustrative of the facilities now enjoyed of reaching the Mongolian mind:—

"During my visit to Pekin, I commenced a distribution of portions of the Mongolian Scriptures in the monasteries established in that city. The lamas in these monasteries are native-born Mongols, who bound themselves to vows of celibacy and obedience, and afterwards came to the metropolis, and were enrolled in these extensive establishments. Few of them are addicted to reading, and they do not show that eagerness for books which we notice among the Chinese. The books used by them in liturgical service are the Tibetan translations of their Buddhist books. They are as familiar with the Tibetan writing as with their own; and if they do not understand the meaning of the Tibetan words—as they chant them in a sort of Gregorian recitative—they care little so long as the form is maintained. We cannot doubt that the Word of God, so happily ready for their perusal, will cause light to shine upon their minds. During this winter, large numbers of Mongols encamped near the British Legation and the London Missionary Hospital in the city of Pekin. These are laymen, the followers of Khans coming to the metropolis. They do not speak Chinese, like the resident lamas; but the Scriptures which they receive will be carried into Mongolia itself."

It does seem wonderful that China, so long and so jealously guarded against the efforts of Christians to propagate the Gospel within its borders, should now be open at all points, and that Pekin itself should have become a centre whence the rays of the true light may spread in all directions. The decree of the Emperor of China, forbidding the religion of Christ to penetrate his dominions, has not been able to stand before another decree, issuing from a higher source, and recorded in the Second Psalm; and such must be the ultimate fate of all attempts to arrest the course of that glorious Gospel, whose triumphs shall extend and multiply till all the ends of the earth have seen the salvation of our God.

Without further enlarging on these facts at present, we may deduce from them a practical lesson, which, we trust, will be laid to heart by many of our readers. It is impossible to contemplate the present state of things in China without adoring and thankful recognition of that Providence which has opened wide the door for the entrance of Protestant missionaries into the empire. That door was for ages kept barred and bolted by an imperial decree, and rendered all the more secure against attempts to open it by the ignorant prejudice and absurd conceit of the Chinese people. Morrison and Milne, the first Protestant missionaries to China, laboured by stealth, for many years, on the southern outskirts of China, and dared not venture beyond the limits prescribed by the jealous guardians of the so-called Celestial Empire. Stallybrass and Swan were labouring for many years on the northern frontier, and were not permitted to set foot within the for-

bidden ground. And now Pekin, the capital, is occupied by Protestant missionaries; the country in all directions—north and south—is open to them; and from that far-famed city the Chinese and the Mongolian Scriptures are dispersed abroad among the people. In view of these things we exclaim, "Behold what God hath wrought! It is the Lord's doing, and it is marvellous in our eyes!"

What effect ought these auspicious openings to have upon the friends of missions? Surely, if ever there was a call to go up and possess the land, it is heard from China at this present time! Not only in China Proper do we behold a vast field for missionary enterprise; the way is open to the Mongolians, to the Manchoos, and all the numerous tribes scattered along the north and west.

If advantage is not taken of present facilities, the open door may be again shut, and these vast fields of effort become inaccessible. Be that as it may, the present generation of Christians cannot neglect their obvious duty with impunity. The work is great, the labourers are few; the time is short, and the call for prayer and effort—earnest prayer and zealous effort—is most urgent! The Lord grant that many labourers may respond to the call!

DR. REED'S PHILANTHROPIC LABOURS.

BY THE REV. W. G. BLAIKIE, M.A.

Such of our readers as are familiar with "Praying and Working," and have derived more than a transitory impression from that delightful narrative of the labour of love, will turn, as did the present writer, with peculiar feelings of interest and expectancy to the Life of Dr. Andrew Reed.* The name is familiar to every one that knows anything of modern philanthropy; and those who have never heard it have but to look at the outside of this book, above and below the title on the back, to see that there must have been something extraordinary about the man. What is the meaning of this? First, we have a Grecian palace, with portico and columns, and underneath the name of "Clapton;" then a larger Elizabethan palace, and underneath "Wanstead;" then a handsome Norman structure, and underneath it "Reedham." What can these palaces have to do with the life of an Independent minister? Has the bookbinder made a mistake? Was the publisher bringing out the Life of an eminent architect at the same time; and have the vignettes intended for its cover been transferred by mistake to the Life of Dr. Reed? You open the book and you find the same palaces, and other beautiful buildings, reproduced in elegant engravings. The addition of a few words to the name of each clears the mystery. The building at Clapton is the "London Orphan Asylum;" that at Wanstead is the "Infant Orphan Asylum;" that at Reedham is the "Asylum for Fatherless Children." Another beautiful Elizabethan structure is the "Asylum for Idiots" at Earlswood, Surrey; then we have the "Eastern Counties Asylum for Idiots," Colchester; and to crown all, the "Royal Hospital for Incurables," Putney House, Surrey. And the connexion of the Independent minister of New Road Chapel with these commanding structures, is simply that he founded them all; roused the sympathy that appreciated the objects, and secured the patronage that reared the structures; was for many years the life and soul of all of them, worked for them as secretary, and as director, and as visitor, and adviser, and public orator, and private correspondent during a term of years that, if added together, in the case of each, would amount altogether to upwards of 100; and did all this without ever costing one of them, or taking from one of them, a single farthing in any shape whatever. Sir Christopher Wren's motto has often been appropriated; but we know no one so well entitled as Dr. Reed to the use of it—"*Si monumentum requiris, circumspice.*"

He was born, in the city of London, in the year 1787; his father sprung from a strong Puritan stock, having been a watchmaker, to which occupation he himself was bred. His mother was a woman remarkable for self-reliance, who, on losing a patrimonial provision, and being persecuted by a stepmother, supported herself by teaching; and afterwards, when she wished her husband to take to study, and pull an oar in the Gospel boat, set up a stoneware business of her own, and relieved him greatly of secular toils and cares.

At the age of nine, little Andrew might have been seen with his mother visiting the newly-erected statue of John Howard, in St. Paul's, and, it may be, overheard asking questions, the answering to which may silently have given a direction to his own life. It was not long before the son abandoned watchmaking, and proceeded to study for the ministry of the Independent body, at their Hackney College. Little needs to be narrated of him prior to his becoming, in 1811, at the age of twenty-four, minister of the chapel in the New Road. This charge he retained for the long period of fifty years, indeed to the very time of his death. A handsome new chapel, built through his own exertions, and

* Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D., with Selections from his Journals. Edited by his Sons. London: Strahan & Co. 1863.

termed (in honour of the morning-star of the Reformation) Wycliffe Chapel, to which he and his congregation transferred themselves in 1831, constituted the only external break in the uniformity of his ministerial charge. The congregation under his care appears to have prospered greatly, both outwardly and inwardly.

The remarkable thing about him is his double life. There were two Dr. Reeds—Dr. Reed of Wycliffe Chapel, and Dr. Reed the great philanthropist. At first the two were one; but latterly, Dr. Reed the philanthropist diverged, as it were, from Dr. Reed the pastor, and seemed to work in a different sphere. His first efforts were closely connected with his flock. He desired them to be an active people—active in every good work. No book had made a greater impression on his own mind than the Life of Whitfield; it was one of those that first led him to religious earnestness, and to the profession of the ministry; and Whitfield's great efforts on behalf of orphans had much effect in rousing him to similar activity. But as soon as he began to form a plan of an orphan asylum, he saw the necessity of giving it the broadest possible basis. To avoid all appearance of sectarianism, he associated with himself a clergyman of the Church of England, and it was resolved that the worship of the hospital should be according to Church of England forms. In 1814 a small house was taken, and *four* orphan girls were nominated as the first inmates. From this humble beginning the institution gradually grew to great dimensions. A great stroke of business was done when H.R.H. the Duke of Kent became a visitor of the institution, presided at its annual dinner, and attended the first sermon on its behalf. Dr. Reed seems never to have omitted the dinner. Once he was offered a ball, in support of his charity, under the lady patronesses of Almack's; but dancing on behalf of orphans was not like eating and drinking. By-and-by, the charity gets the favour of the Stock Exchange, then of the Press, then of the Governors of the Bank of England, the Docks, the East India Company, the City of London—and, finally, of Royalty itself. In 1821, it had grown to such dimensions that 3500 guineas were spent in purchasing a site for an asylum at Clapton. In two or three years more, no less than 25,000*l.* had been spent in building the house; which, however, was estimated to cost but half that sum. The Duke of York laid the foundation-stone. The greater part of this money was raised through the personal exertions of Dr. Reed. In addition to this, he personally superintended the erection of the building. The anxiety and labour involved in this were enormous, especially when added to the labours of his congregation. For six weeks he did not dine with his family oftener than once a week. Besides the special labour devoted to the construction of the new house, the internal management of the charity occupied continuously a large share of his time. As regularly as Saturday came round, he might be seen with his sons standing, at one o'clock, at the head of the dining-room, to hear the grace sung, and passing along the tables to cheer the inmates. He was always there to receive the newly-elected children, there to give suitable counsel to those who were leaving, and there to receive those who came once a year with suitable certificates to claim a stipulated reward. He aided many a widow in getting her orphan child elected, he visited the sick in the infirmary, and he regularly kept holiday with the whole establishment, when Wanstead Forest rang with the sounds of glee. For twelve years the institution received more than half his time. His own personal contributions in money were considerable, and his correspondence was immense. In the course of a few years, the income of the charity became 10,000*l.* a year. In 1858 there were 410 in the house, and 2228 orphans had been provided for.

No infant under seven years of age was received into the London Orphan Asylum. Many distressing cases of refusal, and these the most necessitous of all, resulted from this arrangement. Failing to get the consent of his colleagues to open their doors to infants under seven, Dr. Reed, in 1827, announced the "Infant Orphan Asylum" as a separate institution. It was not so difficult to get this asylum started as the other. At the first public meeting, widowed mothers with infants in their arms besieged the way and silently pled the cause of the orphan. Next year, the Duchess of Kent promised her help, "and that of her little orphan daughter Victoria, to a cause which, had he lived, her father would have espoused." We find Dr. Reed, in regulations for this institution, showing a wise regard to the natural wants of little children. The nursery must be constantly supplied with fresh air. The children must never be allowed to weep without an effort to ascertain the cause. "Remember the eye needs agreeable objects on which to gaze, the ear needs sweet harmony, and the heart seeks human sympathy, as surely as the stomach requires suitable food. Children love birds and flowers. Birds, flowers, and children love light and air. Those who love children love also birds and flowers, and such are fitted by Providence to become their best nurses. Let them be sought out, and let none other be employed in this important duty." After the institution had got established in rented premises, came the labour of giving it a local habitation. A family of 103 infants needed space, and Dr. Reed was determined that, when once about it, they should build for 500. The outlay was very heavy. One of his proposals was, that twenty gentlemen should each place 100*l.* on the foundation-stone (he himself being one of them), and that a hundred ladies should each deposit a purse of 5*l.* or upwards. When the day came, the gentlemen were all ready, but instead of 100 ladies there were 400! In 1841, Prince Albert laid the foundation-stone at Wanstead. But the connexion of Dr. Reed with this building was very short. Unable to agree with the

directors as to the propriety of teaching the Church of England Catechism to infants of so tender years, he withdrew from the directorship in 1843. In the following year he adopted the same course in regard to the London Asylum. These separations cost him great pain, but he now deliberately thought that they were not constituted on a proper basis. His energies were then devoted to a third object—the rearing of an Asylum for Infants which should be open to all, irrespective of tests, either of sect or party, and based upon the most liberal foundation. Particular cases had occurred in which infants had failed to obtain the benefits of the other asylums from conscientious difficulties of their surviving guardians. The new movement prospered greatly. Lord Dudley Stuart and other influential men gave it their hearty support. "The Asylum for Fatherless Children" advanced apace. In the course of time the usual steps had to be taken for purchasing land and raising a building-fund; and, by-and-by, the sound of axe and hammer was heard on a suitable piece of ground near Croydon, which received the name of Reedham in honour of Dr. Reed. The first stone was laid in August, 1856, and the institution was placed on a permanent footing.

Of the Hackney Grammar School and the East London Savings Bank, in the establishment of which Dr. Reed had a principal share, we can say nothing, as our rapidly diminishing space warns us that we must proceed at once to speak of the origin of the Asylum for Idiots. Grieved by what he felt to be misconception of his motives, and even personal injury, in other undertakings, Dr. Reed exclaimed in 1846, "Now I will go to the lowest!" He had, personally, a shrinking, almost a loathing, of infirmity and deformity. It was not taste nor inclination, but stern duty, that led him to espouse the cause of the idiot. The field being unbroken in this country, he endeavoured to obtain all the light which visits to institutions in foreign countries could give him before he entered on his new task. Having satisfied himself that the idea of instructing and improving a large class of idiots was feasible, he resolved to set about it. His first meeting was held in July, 1847. Thereafter he threw himself into the old toilsome work of arousing the sympathies of the public. Day by day he paid visits and wrote letters to men of all ranks. In October, the Institution was opened. Its first home was on Highgate Hill, and here he spent many weeks preparing for the reception of the first inmates, which took place in April, 1848. It will readily occur to the reader that besides all the ordinary toil of forming a new institution, the peculiar nature of this one entailed extraordinary anxiety and labour. Here is one little specimen of the way in which Dr. Reed went to work:—"Attracted one day by the cries of a boy, he found the poor fellow crying piteously over a dead bird discovered in the garden. The child had never before been known to show any emotion; but this was a favourite robin, and now that his feathered companion did not pick up the scattered crumbs, he understood that it was dead, and his grief was inconsolable. Dr. Reed noted the fact as furnishing him with a new thought. On reaching home, he put the case to his own grandchildren, whose pigeon-house, with all its inmates, was at once offered, and the next day transferred from Hackney to Highgate, where he was himself present to introduce the favourite birds to their new and overjoyed friends. In course of time, other birds and animals were added; and with the new life thus brought into the establishment, the sentiment of love was enkindled in many a poor, brooding, morbid, and unlovely spirit."

By-and-by, that is in 1850, by arrangement with Sir Morton Peto, the friends of the charity were put in possession of Essex Hall at Colchester, and, distant though it was, Dr. Reed was a constant and regular visitor there. There he would spend his Christmas, and there he would find his enjoyment in promoting the enjoyment of the hapless inmates. It was now almost time to set about building. A suitable site was purchased at Earlswood, Surrey, and Dr. Reed, to be near it, purchased an adjacent property for himself. By-and-by a magnificent building was reared at Earlswood, the foundation-stone being laid by Prince Albert on the 16th June, 1852, and the house opened in 1855. But Essex House was not abandoned. Many of the directors wished it to be given up, but Dr. Reed thought there was room for it also, and through his great exertions it was continued on a local footing, as the "Eastern Counties Asylum for Idiots." Many were the touching incidents in connection with these institutions. A mother one day comes in and asks to see her child. The child is brought. She looks earnestly and says with emphasis, "This is not my child." She looks again and bursts into tears. It was her child, in measure restored from death to life. A boy lies dying, but looking calm and patient, in one of the beds. He is asked what makes him so comfortable, and in whom he trusts, and he replies quietly, but with evident emotion:

"My Saviour."

"What did he do for you?"

"Died for me."

"Why did he die for you?"

"For my sins, that I may go to heaven."

—Things hid from the wise and prudent, revealed to babes.

Once Dr. Reed had been asked if idiots had souls. When dying, he referred to this and said, "I remember that little fellow that said, 'I love God.' Nothing that loves Him shall perish. No, they shall not die. I shall meet them soon in heaven. Amen."

One other labour yet awaited the old age of the Hercules of philanthropy. Passing through Paris, he had once been struck by the name placed by the Cardinal de la Rochefoucault upon his Hospital for Lunatics—"L'Hôpital des Incurables." Incurables! He was surprised to learn that the word included only mental affections; and then it seemed to

strike him that an institution for the hopelessly incurable was yet a desideratum in English charity. It was in 1854 that the new scheme was launched. He took great pains to show that it was not designed to interfere with other charities, but only to supplement them by supplying a great defect. We need not detail the steps which led to the success of the new charity. These were crowned in 1855 by the purchase of a site; but, in consequence of keen opposition to his views by some of the directors, an angry controversy followed, which delayed proceedings for a long time. Before he died, he had the satisfaction to see the controversy ended, and arrangements made for rearing a permanent building; but it was not given him to see his latest charge in a home of their own. To the last, he continued to take a deep interest in the institution; and some of his latest acts were in connection with its affairs. His death occurred in February, 1862.

The six institutions which Dr. Reed founded cost in all 129,320*l.* The number of persons for whom they contain accommodation is 2110, and the actual inmates 1760. The total receipts connected with these charities is 1,043,566*l.* 13*s.* 1*d.* Dr. Reed's own contributions in money amounted to nearly 5000*l.* The years of gratuitous service given to them were respectively 33, 16, 18, 15, 8, 12,—in all 102. Of one of them he says that in four years he was at Earlswood 400 times; and as each visit occupied about a day, he had given it fully a year of his time. It is difficult to believe that all the while Dr. Reed was sole minister of a flock of 1100 members, taking an active share in public and ecclesiastical movements.

It must not be thought that Dr. Reed encountered no difficulties in carrying out his undertakings. A bare list of the casualties and disappointments that befel him would be a long document. In the case of his first building, the contracts fell into bad hands, the contractors became bankrupt, and everything seemed falling into confusion. In another case, in the course of two years, he says, "We have been burnt out, blown down, and robbed." Sometimes a great man, apparently secured as chairman of a meeting, or president of a dinner, failed at the eleventh hour. The greatest and most crushing trial of all was when some trusted official proved unfaithful, and embezzled the means of the charity. But it was Dr. Reed's principle, that without difficulties no great enterprise could be carried on, and that sometimes the greatness of the undertaking was evinced by the greatness of the difficulties. Adopting as his crest and motto a cross with "Nil desperandum" under it, he went on through difficulties and trials of every kind. As for collecting money, he had no scruple whatever. Having some patrimonial provision himself, he always set a liberal example, and he stuck rigidly to the rule of appropriating any surplus of income at the end of the year to Christian and charitable purposes, never accumulating more. When his people were building a new chapel, at large cost, instead of weakly lamenting the expense to which they were put, he calmly remarked that they were all the better for it. His energy and persistency were remarkable to the end. The only sign of inconsistency he showed was in abandoning some of the institutions of which he was the founder—a step justified no doubt by reasons that, to his conscience, were quite sufficient, but which others may regard as in some degree the unconscious fruit of a restless temperament.

How much his charities occupied his mind and his heart need not be said.

Straws show how the wind is blowing; and sketches for buildings occurring in his note-books,—dried flowers preserved in them connected with some touching incident in an orphan's life,—and mottoes intended for panels and doorways, showed how the current of his thoughts and feelings ran. The appeals he was accustomed to make in public showed a sublime sense of the grandeur and dignity of charity as a nation's highest glory. This view he was accustomed to urge strongly in addressing the nobility and royalty itself; artificial honours became dim and worthless before the spirit of Christian charity; crowns and coronets were not worth the wearing, unless they reflected the lustre of works of love.

MEDICAL MISSIONS.

The readers of Christian Work have already learned from the paper by Dr. Hobson which appeared two months ago, that medical agency is becoming more and more recognised as an important if not an essential element in all well-considered schemes of missionary enterprise. So deeply impressed are we with the important place which the Medical Mission principle is destined to hold in time to come, that we have very cordially entered into an arrangement with the Directors of the Edinburgh Medical Missionary Society, by which our columns will be open each succeeding month to letters from the foreign field, and such other communications as are likely to promote the cause. As a suitable introduction and commencement to this new undertaking, we shall in our present Number give a general view of the field of operation of the Society from the Report recently read, so that our readers may be prepared to take a deeper and more intelligent interest in any future articles that may appear on the subject. The Medical Missionary Society has always aimed at catholicity, and embraces in its direction members of five different Christian denominations.

The following extract refers to the arrangement entered into with this journal :—

"The directors have often regretted that the interesting communications which they receive from the foreign field cannot be seen and read by all their friends and contributors. The 'Occasional Paper,' formerly issued quarterly by the Society, offered a partial remedy for this defect; but being distributed gratuitously, they were found to be too expensive, and were in consequence reluctantly given up. Attempts have been made from time to time to excite and maintain a certain amount of interest by short reports and statements in the public prints; but these often escape notice, and hardly meet the end contemplated. It is with satisfaction, therefore, that the directors can now announce, that by an arrangement with the editor of that excellent periodical, the CHRISTIAN WORK, a department is in future to be kept open every month, for communications from this Society, bearing upon the subject of Medical Missions. The circulation of the above-named serial is already so extensive, that it is not easy to conceive a medium better fitted for making our Society more widely known, and at the same time for familiarising the Christian Churches with both the principle and the practice of Medical Missions."

We proceed with the general survey :—

"The principle of Medical Missions seems to be this : that the successful employment of medical skill has a natural tendency to invest the surgeon or physician with a moral influence in the eye of his patient, which, if there be no taint of suspicion or disrespect from other causes, may be fairly employed for promoting the best and highest ends.

"The original founders of our Society being impressed with the importance of this truth, were of opinion that the large and far-famed Medical School of this place pointed out Edinburgh as a very favourable locality for bringing the Medical Mission principle more prominently before the minds of men; and accordingly, their scheme of operations very soon came to embrace the four following departments, all more or less suggested by the facilities of a centre of professional education :— (1.) To remind members of the medical profession of the influence which they possess, and their great responsibility in using it. (2.) To encourage, by the expression of Christian sympathy, and by donations of surgical instruments, books, and medicines, those of our brethren who may be acting as missionaries in foreign lands. (3.) To assist in adding to the number of such devoted men, by pointing out the field to students and others, by helping them to prepare for it, and, if possible, by sustaining them when they have entered it. (4.) By extending to the sick and suffering in heathen lands the substantial benefits of British surgery and medicine, in the hope also of some reciprocal advantage in the discovery and importation from abroad of new remedial agents.

"But the plan of procedure has been gradually altered, and new fields have been entered upon, as events in Providence seemed to open a path. It would occupy too much time to remind the Society of all the way by which they have been led, or to enumerate in succession the steps and stages of their progress during the last two-and-twenty years. Your Committee prefer restricting themselves to a short account of the various departments in which they are now endeavouring to carry out the objects of the Association. These may be arranged under the four following heads :—

I. MEDICAL MISSION AT MADRAS.
II. MEDICAL MISSION DISPENSARY IN THE COWGATE, EDINBURGH.
III. MEDICAL MISSIONARY STUDENTS.
IV. DIFFUSION OF INFORMATION.

"I. *Medical Mission at Madras.*—Mr. David Paterson, who, it will be remembered, is sustained at his post by equal pecuniary contributions from this Society and the Foreign Mission Committee of the Free Church of Scotland, has been busily occupied during the past year, since his return to India, in his very important and onerous duties. The access which he had formerly succeeded in gaining to the homes and households of the people, usually closed against European missionaries, still continues. His reputation as a healer of disease and as a good man has broken down the prejudices of caste, and opened a way for him to the hearts and houses of his patients; so that the unwonted spectacle is now witnessed of this foreign doctor, accompanied by his wife, sitting in the midst of a native household, receiving marks of courtesy and kindness at their hands, and in return speaking to them a few friendly words about the great Physician himself.

"II. *Medical Mission Dispensary in the Cowgate.* —We now turn from our Dispensary in the foreign field to our Dispensary in the Cowgate, which, for several years past, has been under the immediate charge of this Society."

The following is from the statement by Mr. Burns Thomson, the superintendent :—

"The Register shows an attendance of 6500 different individuals who have been under treatment this past year. The medical department has been most efficiently worked, and the students have enjoyed peculiar facilities for acquiring a knowledge of the profession. . . . . My intercourse with the students has been a source of much pleasure to me. Some of them are young men of great promise. Since I came here five of them have won gold medals. I conjecture that those who have attended the Dispensary leave with a friendly disposition, for I find they commend it to companions, and several *unsolicited* collect funds for the Society. Some there are who cherish towards the institution the warmest gratitude, not only for professional benefits but for spiritual good . . . . . Two years ago, when the numbers began to be oppressive, it occurred to me that were Divine truth in the daily address applied more pointedly to the hearts and consciences of the

patients, it might possibly lead to a diminution of their numbers. In this I was greatly mistaken; and I speak a truth known to every inmate of this house, when I say that, from the insufficiency of our accommodation, and the inadequacy of our support, we have been obliged to reject patients, not in scores or hundreds, but in thousands. The daily address has become more than ever an anxious and prayerful effort for the salvation of those whom we have been enabled to overtake. Our weekly prayer-meetings during the winter, of which there were five, including my own Nicodemus meeting and the Sabbath evening meeting, were more than usually interesting, and our Heavenly Father has graciously been pleased to bless his work. I know not how many inquirers have passed through my hands these last twelve months; nor how many of these have, so far as man can judge, found peace in believing. I do not keep notes of many cases that come under my care, but those of which I have memoranda are sufficiently numerous to show that God has been amongst us of a truth.

"III. *Medical Missionary Students.*—It will be gathered from the foregoing Report of the Cowgate Dispensary, that the aiding and training of students for the missionary field forms an important branch of the Society's work; and during the past twelve months several young men have as usual been connected with us in this way. Besides these regular missionary students, two of whom reside on the premises, there are always a considerable number of ordinary pupils of the Dispensary, who, without professedly looking forward to the mission field, prefer our institution to other dispensaries in the city—in some cases, it is presumed, on account of its missionary character—and who, therefore, are likely to derive both moral and spiritual advantages over and above that strictly professional instruction and experience which they are in quest of.

"A goodly number of our former missionary students are now doing service in various quarters of the world, and it is very gratifying to the directors to receive communications from them, as they have repeatedly done during the past year. Some of these have been of thrilling interest, particularly the letters of Mr. Andrew Davidson from Madagascar, where, after being raised to the eminent position of Physician to the late King, he was called to pass through a political crisis of great danger and anxiety, in the midst of which he demeaned himself with courage, good sense, and Christian principle. We can do no more than refer in passing to the reports and letters of Mr. Colin Valentine, in Rajputana; Mr. John Lowe, in Travancore; Dr. Henderson, of Shanghai; Dr. Robson, at Calcutta; Dr. Carnegie, at Amoy; Mr. John Stewart, at Pekin; and Mr. Vartan, at Nazareth, all of them former students of the Society, as showing that in this branch of our work, more perhaps than in any other, we may expect an ultimate and sure return in spiritual results for any expenditure either of time or of means.

"IV. *The diffusion of Information.*—Under this head there is one department of work in which your Society endeavours to carry out the object of its existence, and that is by organising monthly meetings of students during the winter months, at which, in addition to friendly and easy social intercourse, appropriate addresses are delivered on subjects bearing more or less pointedly on the intellectual, moral, and spiritual welfare of young men. The speakers on these occasions being previously selected and announced, their addresses are generally well considered and fitted to do good.

"Hitherto we have been cramped and hampered by the want of adequate pecuniary means; and, at the present time, the necessary funds, with every regard to economy, fall short very considerably of the expenditure. This cannot, with propriety, be suffered to go on; and therefore, unless our income be considerably enlarged by a growing liberality on the part of the public, instead of entering upon a new enterprise, we must withdraw from some of those which we have already undertaken. But this latter alternative cannot be contemplated for a moment, unless we virtually forget whose cause it is that we are embarked in."

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE appointment of Sir John Lawrence to the vice-royalty of India, to fill the vacancy caused by the lamented death of the Earl of Elgin, is one of the most important events, affecting the destinies of our Indian empire, that has taken place for a long period. Sir John Lawrence is well known to be opposed to the policy of indifference as to questions of religion, in accordance with which Indian affairs have been chiefly directed. His wisdom in the government of the Punjab during the crisis of the mutiny is a sufficient guarantee against all imprudent interference, while his known feelings in relation to the promotion of Christianity will, we believe, win for him only the confidence and esteem of the natives. The present is an important crisis in India. It is evident that many of the old superstitions have lost in great part their power, especially over the educated classes, and the appointment of such a ruler may give direction to the movement in progress towards Christianity. The whole circumstances are remarkable. But for the suddenness of the vacancy, it is not probable that Sir John would have been selected, but now he has gone forth with the full approval of the nation, and is likely to occupy the position for a prolonged period.

Canon Wordsworth has published a protest against the appointment of Dr. Stanley to the Deanery of Westminster. He quotes a number of passages from his works which he considers to be inconsistent with the statements of the Articles on the subject especially of Inspiration.

Dr. Stanley has preached his farewell sermon at Oxford. The text was from Luke xix. 42: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace." After referring to the opportunities lost by the Jews, he applied his theme to the Church of England, and especially to the University, urging that the latter, with all its means and privileges, might, if faithful to its trust, become not only the centre of English education, but a well-spring of learning and science to the whole world. To the younger students he said, "Let them press forward courageously in the path of liberty, but with their freedom let them still be religious, with their boldness still be pure."

The Bishop of St. Davids (Dr. Thirlwall), has delivered his eighth Charge. Much of it is occupied with keen strictures of the "Essays and Reviews." The Bishop observes that "the startling effect of 'Essays and Reviews' was due, not to the novelty or the gravity of their contents, but to the fact that 'eminent divines, ministers of the Church of England,' were found proclaiming opinions gene rally thought contradictory to the principles of the Christian faith." They could hardly have selected and handled their subjects more aptly for a common end. What that common end—whether consciously aimed at or not—is in fact, Dr. Thirlwall gathers from Professor Baden Powell's Essay. That Essay strikes at the root of revealed religion; for it substantially amounts to a denial of miracles regarded as facts. It is nothing to the purpose to tell us that we may receive them as matters of faith and for sake of the doctrines associated with them; for the miracles (*e. g.*, the Incarnation) are physical events as well as religious lessons, and to deny the fact is necessarily to abolish also the doctrine. Nor is the Bishop's unfavourable impression of the tendency of Professor Powell's Essay removed by that of Dr. Temple, though he expected it to have been so. For when we are told that the revelation of Christ was made at a period when the world was in its youth; that had it been made now we should not have recognised it; and that in our own times humanity has attained to a more perfect development and to far riper powers,—the inference is irresistible, that we need no longer be governed by the evidence of witnesses so inferior in clearness of view and correctness of judgment to ourselves. Dr. Williams's Essay is characterised as "a series of epigrams and enigmas;" but its upshot is evidently to obliterate all distinction between natural and revealed religion. Mr. Wilson's object is to abolish

all doctrinal limitations in the national Church, and until this can be effected, to neutralise their effects in the meantime by "Ideology." In such a Church, which Mr. Wilson hopes would be "multitudinist," embracing the whole nation, nobody would be vexed "by the announcement of supernaturally revealed truth;" and theology "would make way for ethical results." Dr. Thirlwall credits the Essayists with a design of alleviating scruples and difficulties, and of removing only excrescences from the faith; but is thoroughly convinced that the actual effect of their teaching is quite of an opposite character. "That teaching is not only negative, but negative to the very essence of Christianity. Its principles, if carried out, would leave nothing to which that sacred name could properly be applied. When the faith has undergone the several nostrums advised by these seven for its maladies, it would remain no longer a religion, because owing its all to unassisted human reason; and would not yet be a philosophy, because still encumbered with much imported into it by authority and by tradition. The Church would fall back into the position of a great society for mutual improvement; and her pastors must devote themselves to the inculcation of religious commonplace. Finally, both Church and pastors would utterly miss that good which is to compensate for so much desolation. They would not win to piety and virtue our thousands of godless and vicious citizens, for such men will never be converted by ethical disquisitions. Neither would they bring into one fold our manifold and jarring sects, for every man in the land who believes anything definite and is in earnest in his faith would reject with disgust the vapid system of negations to which alone the multitudinist Church could invite him."

At the Second Anniversary of the North London Deaconesses' Institution (50, Burton Crescent), held recently, the Bishop of London presided. He states that he was glad to find that the work of women was henceforth to be carried on in an organised form; it was so in the Primitive Church, and our Lord Himself was "ministered unto" by women. Hence, such an Institution as that of which the Anniversary Meeting was this day held, was, in spirit, as old as the Gospel itself. It had been objected that the idea of a Deaconesses' Institution originated from Germany and Lutheranism, but this circumstance was in its favour, for was not Germany the cradle of the Reformation, and was not Luther the Apostle of the Reformed Faith? Suppose the idea had been taken from Rome: it was not therefore to be rejected if it were good; for the Sisters of Charity had done a great work, and taught a lesson by which the Church of England might receive benefit. The work was not entirely new in the diocese, for the direction of the nursing department at King's College and University College Hospitals had been for some time past under the care of sisterhoods. He was therefore glad to hear that the nursing at the Great Northern Hospital was under the charge of the Deaconesses' Institution, and he hoped that the day was past when our hospital-nurses were a bye-word in consequence of their inefficiency. Canon Champneys and others addressed the meeting. It was reported that there were now thirty deaconesses and six candidates, all of whom were working earnestly in St. Luke's, King's Cross, and Somers Town, visiting the poor, nursing the sick, and taking charge of the Girls' and Infants' School. The nursing department of the Great Northern Hospital is also under the direction of the Deaconesses.

The Congregationalists are pushing their Home Mission schemes with vigour. The chief conference of the body held since our last was at Brighton, where the annual meeting of the Sussex Home Mission brought out many representatives from the churches of the body, and was attended by Mr. Samuel Morley, the Treasurer, and the Rev. S. H. Wilson, the Secretary of the London Home Missionary Society, which is now affiliated with nearly all the country Associations of the denomination in England and Wales. From the reports presented by the Committee and local Secretaries, it appeared that the new agency of lay Evangelists is being much prospered, and that it has proved to be better adapted for the work of evangelising the rural districts than any other agency heretofore employed. From a statistical return presented, it appeared that in nine months eight Evangelists had under visitation 22,000 families; preached in cottages and in the open air to 30,000 people; visited 1500 sick people; distributed 20,000 religious tracts; and added about 200 members to the fellowship of the Churches. There are now 65 Evangelists of this description in connection with the Home Missionary Society, and the support involves an outlay of about 5000*l.* per annum, one-third of which is paid by the London Committee, one-third by the local Associations, and the other third by the people amongst whom they labour; all the Evangelists being under approved local superintendence. To prepare pious working men for this work, there are now two training institutions, one at Nottingham and one at Bristol, where the course of education is the grammar of the English language, and the theology of the Bible. A new union has been formed, *viz.*: "The Surrey Congregational Union," for the evangelisation of the rural districts of Surrey, and the Metropolitan districts on the south side of the Thames. This body has just held its first annual meeting, and after adducing evidence of the great need of such an agency, resolutions were passed, pledging the meeting to raise funds, provide men, and stimulate voluntary effort to an extent far beyond anything of the kind which has hitherto characterised the operations of the denomination in the county of Surrey. The London Congregational Association has commenced the work of building Territorial Mission Chapels, with a view to the establishment of local

Missions in all the postal districts. The Eastern branch of this Association has had a meeting in Shadwell. It is intended to appoint female missionaries, and to promote, as an auxiliary, temperance, and such-like means of moral and social improvement. Mr. Morley has offered to bear a third part of the cost of a dozen new Mission Chapels: the London Congregational Chapel Building Society, it is expected, will give another third, while the remaining third will be raised in the localities where the chapels may be built—the cost not to exceed 1200*l.* for each chapel, exclusive of the price of land.

The *Building News* states that the Rev. John Harrison, of Eccles, has taken pains to ascertain the exact sums expended in 1861 by the Congregational body in the building and rebuilding of meeting-houses, preaching-houses, and schools, and he shows that the total amounted to 215,035*l.* The average expenditure he calculates at not less than 200,000*l.* per annum. The sums spent upon some of the most costly of these buildings are as follows: A new church at Edinburgh, 15,000*l.*; at Lewisham-road, 9000*l.*; at Charlton-road, Manchester, 8000*l.*; at Victoria-street, Derby, 8400*l.* The largest expenditure in any county was in Lancashire, where, in meetings and schools, there was an outlay of 37,650*l.*; in Scotland, 17,810*l.*; so that, deducting the cost of the one meeting-house already mentioned in Edinburgh, Scotland only spent 2810*l.*; Yorkshire expended 15,323*l.*; Kent, 16,000*l.*; Derbyshire, 13,000*l.*; and Middlesex, 10,000*l.* The relative strength of the sect in the various portions of the United Kingdom is perhaps approximately represented by the following statement, that the amount it spent in 1861 in building operations was, in England, 161,396*l.*; Wales, 29,339*l.*; Scotland, 17,810*l.*; Ireland, 3440*l.*; Channel Islands, 3050*l.*; total, 315,035*l.*

The Wesleyans are making vigorous efforts in furtherance of their Jubilee Fund, which now amounts to 100,000*l.* The following are the objects of the Jubilee Fund:—

1. A Training Institution for the preparation of candidates for Missionary Service.

2. More efficient arrangements for Mission work in Western and Southern Africa, and for increasing the numbers and improving the qualifications of native labourers in the West Indies.

3. The extension of the operations in Italy and in other parts of the Continent of Europe, as Divine Providence may lead and indicate, more particularly by the preparation of agents for the work.

4. The enlargement of the scale of Missions in India and China, by the strengthening of some of the older stations, and the adoption of new ones yet to be selected; for which stations it is hoped that a special training may be given to the agents to be employed, whether European or Native.

5. Provision for disabled Missionaries, and for Missionaries' Widows and Orphans.

6. A Working Capital, to obviate the necessity of incurring the expense of interest on borrowed money from year to year.

The Baptists have entered on the task of chapel building, Sir Morton Peto, M.P., having offered to bear half the cost of a few new chapels, provided the other half is raised by the Baptist Chapel Building Fund.

"A deficiency of seven or eight thousand pounds is anticipated in the income of the Baptist Missionary Society." Such is the announcement of the Committee. The income of the Society last year was several thousand pounds less than the previous year; and but for the possession of 3707*l.*, the balance in hand of 1862, the year must have closed with a debt of nearly 5000*l.*, instead of one of 1176*l.*, the actual sum due to the treasurer in March last. In 1858, the income of the Society was 22,943*l.*; in 1862, it had risen to 33,151*l.* In the first of these years there were forty-eight missionaries employed; now, there are sixty-three, with a proportionate increase in the number of native agents and schoolmasters.

The death is announced, in his eightieth year, at his son's residence, Burton Grange, York, of the Rev. James Paley, vicar of Laycock, Wilts, third and last surviving son of the celebrated Paley.

The *English Churchman* announces the death, after a few weeks' illness, of Mr. David Williams Godfrey, its originator, and for more than twenty years its editor and proprietor.

At a meeting of the Oxford Hebdomadal Council, the proposal for augmenting the stipend of the Greek Professor, Dr. Jowett, from 40*l.* to 400*l.*, was brought forward once more by Dr. Stanley, and the votes being equal, was, according to the custom of the Council, dropped. Dr. Stanley was supported, amongst others, by the Vice-Chancellor, the Dean of Christ Church, the Master of Balliol, the Regius Professor of Divinity, the Professor of Modern Philosophy, and the Junior Proctor. Of the opposition, the chief names are those of Dr. Pusey, Professor Mansel, and Dr. Jeune. The measure was really lost by the desertion of Dr. Jeune, who, on former occasions, counted amongst its supporters.

The Bishop of Rochester has issued a circular to his Rural Deans on the importance of instructing the laity with reference to the authenticity and inspiration of Holy Scripture and the solid grounds of Christian faith.

The Bishop of Norwich has commenced proceedings against the Rev. George Drury, for Romanising pratices at Claydon.

The Rev. E. Butterworth, Missionary of the United Methodist Free Churches, recently departed for Eastern Africa.

London, *December*, 1863.

Scotland.

The annual meeting of the Original Ragged Schools was recently held. The Duke of Argyll presided. These schools owe their existence and success to Dr. Guthrie, and his absence for the first time at the anniversary, drew special attention to his illness. The Duke of Argyll thus referred to the position which Dr. Guthrie had obtained through his liberality of spirit:—"We could not well spare Dr. Guthrie. I do not know any life that could be so ill spared to Scotland, because, unfortunately, although I believe Scotland is a country remarkable among the Christian nations of Europe for the absence — the comparative absence — of anything like real doctrinal differences of opinion, it is nevertheless a country split up into many religious sections—a country in which there are very few men who are prophets beyond their own section and their own party. And Dr. Guthrie is one of these. He has a position almost peculiar to himself—a position which he has won, not in consequence of his ability, though that is great; nor in consequence of his eloquence, though that is greater still; but simply on account of the largeness and the warmth of his heart, and the Christian liberality of his mind. And I am sure we must all earnestly wish and hope that he may be soon restored to his people, to his country, and to the Church—and by the last expression I mean not merely the Free Church—though the body may well be proud of its distinguished minister—I mean the Church in the larger sense—in the sense in which it is defined in noble language in one of the English prayers—I mean 'the congregation of Christian people scattered throughout the world.'"

Dr. Norman M'Leod, who had been requested by Dr. Guthrie to take his place as first speaker in his absence, touched on the same topic:—"It was exceedingly difficult at any time to refuse a request from Dr. Guthrie, and none of them would be disposed to refuse at this time, and he least of all those who were on the platform; because he could not forget how Dr. Guthrie, with many good works, had aided him in *Good Words;* and it was a very poor return that he should, with a few good words, aid him in other good works in Edinburgh. Whether his words were good or not, he was sure of this, that they had a good intention, and that with all his heart he desired to aid Dr. Guthrie in this noble work which he had undertaken, and which he had carried on so well."

The Report stated that the income of the year had been 2797*l.* 17*s.* 10½*d.*, and the expenditure 3171*l.* 19*s.* 8*d.*, and that the balance in hand had been consequently reduced by several hundred pounds.

Mr. Adam Black, M.P., the veteran member for Edinburgh, has been giving his views on Church matters at the Congregational Union of Glasgow. He is one of the leading members of the Scottish Congregational body. He made the following observation on the frequent complaints of divisions among Christians:—

"I humbly think that there has been a great deal of unnecessary lamentation expended over the divisions among Christians. Instead of mourning over them, I confess I rather like them, for unless the intellectual constitution of man were completely changed, the body of professing Christians could only be held together in a grand ecclesiastical corporation, either by a powerful coercion or by a general hypocrisy. As men are constituted, it is impossible that they can all think alike, especially on subjects embracing moral and intellectual elements; therefore, in regard to Christian fellowship, to avoid disputation and strife, it is convenient and profitable that those who generally agree on the main questions should form one society or Church, or sect if you will. This, however, does not, or should not hinder Christians of every name from regarding as brethren all who worship with them one God and Father, one Lord and Saviour, and one Spirit of all grace; nor should it hinder them from joining cordially in every good work. This spiritual union I believe to be the true union of all believers, and that it is in this sense alone that, as there is one Shepherd, there will be one flock and one fold. Holding such views, I confess that I don't look with any favour on a project which many good men consider as highly desirable—I mean a union of the United Presbyterian and the Free Churches, and some even contemplate the probability that in due time it may embrace the Established Church also. Not long since, the Established Church may be said to have been actually in this position: it embraced almost all the professing Christians in Scotland; but its extensive union and power, so far from being beneficial, was baneful both to civil and religious liberty. I am old enough to remember hearing read from the pulpit the pastoral admonition of the Church of Scotland, which was read from all the pulpits of the Church, warning all its members against the sin and danger of encouraging or hearing preachers whom they had not regularly ordained, meaning thereby such men as the Haldanes, Rowland Hill, Aikman, and others who were zealously engaged in preaching that Gospel which many of them despised. Was there ever a large and powerful ecclesiastical corporation that did not attempt to encroach on the liberties of the people? And if you had the three great denominations in Scotland in one confederation, do you suppose they would not use their great and overwhelming power like other corporations for their own aggrandisement? That this would be the case with three great denominations united is very certain, but you would not be quite safe with the incorporation of the United Presbyterian and the Free Churches. As far as spiritual objects are concerned, there is no occasion for this union. Some may imagine that, if united, they would hold a higher and more powerful position, and be more useful. I greatly doubt their increased usefulness in spiritual matters; but, to be sure, when acting

with combined power, they would be far more formidable in social and political matters."

It is understood that the Joint Committee of the Free and United Presbyterian Churches have not been so harmonious in their later meetings as at an earlier period. The question which causes difficulty is naturally that of the relations of governments to religion. On the arrangement of this question there is understood to be considerable difference of opinion, and the hopes of its adjustment are not so sanguine as at first.

Dr. Begg of Edinburgh brought forward and carried at last meeting of the Free Presbytery an overture to the effect that the Presbytery should take effectual means to instruct their members in regard to the Scriptural authority of Presbyterian Church Government. He drew attention to certain supposed tendencies to amalgamate with Episcopacy, and to give up the Scriptural authority of Presbyterianism. The motion was opposed as unnecessary and uncalled for by several members.

The Rev. Dr. Murray Mitchell, formerly missionary in Bombay and Poona, drew attention, at a recent meeting of the Free Church Presbytery of Dundee, of which he is now a member, to the falling-off of interest in missions, as evinced in the decrease of 4000*l.* a-year in the last five or six years in the Free Church Foreign Mission income, and urged that means should be taken to bring the claims of missions systematically under the attention of congregations at stated meetings. The Presbyterian system of orders he considered, while it had advantages in combining the management of missions with the ordinary work of the Church, was greatly defective in the necessary absence of those special gatherings that, in England and on the Continent, kept alive the interest in missionary progress.

EDINBURGH, *December*, 1863.

Ireland.

THE policy of the National Board is giving rise to many misgivings. The introduction of pupil-teachers into convent-schools, under the name of monitors, is felt to be a step full of danger. The Roman Catholics have avowedly a working majority in the Board—a majority sufficiently in hand to carry out the policy of Dr. Cullen. The Model Schools continue to be denounced and deserted while the Romish Bishop of Limerick insists that the Government will be compelled to bestow these fine structures, with empty rooms, upon the only body that is able to fill them. This conflict between the effort of the Board to carry out a wider education, and the effort of Dr. Cullen to have it denominational, leads to some curious anomalies, like the Model School at Sligo, which has at present six Roman Catholic teachers, and six Protestant, without a Roman Catholic pupil. So long, in fact, as the ecclesiastical power set themselves against these schools, they become practically denominational.

A will case that was recently in the Court has attracted some notice, not from its singularity, but from the keenness with which the validity of the will is sustained by Romish writers. A Romanist named Maguire married a careless Protestant. The children were baptised in the Romish Church, but allowed by their father to attend a Protestant school. And the priest who attended Maguire's death-bed induced him to will over the children to his guardianship on the penalty of receiving no absolution. The mother has retained the children; and the second action brought by the priest to obtain them, has failed through the disagreement of the jury; but the Romish organs, even the more liberal, maintain that it was a proper act of the priest, within his proper function. It is curious that no lay protest is raised against such doctrines as this, unless in social intercourse, where it is valueless. The Romish Church here is at present represented by its primary prelate, who has issued a fresh pastoral denouncing the Adelaide Hospital—an excellent institution for the poor Protestant sick. His denunciations have this consistent object, that they aim at the complete separation of every Roman Catholic from every Protestant interest.

A meeting of the trustees of the Magee College has been held with the committee representing the General Assembly of the Presbyterian Church, and an agreement has been come to about the professional tests and the Assembly's jurisdiction. The professors must subscribe such doctrines or confessions as the Assembly may, from time to time, prescribe.

Dr. Trench is to be consecrated Archbishop of Dublin on New Year's Day: and, on the day following, he is to preach his first episcopal sermon at the opening of the new parish church of St. Jude.

DUBLIN, *December* 1863.

France.

THE little Powers are afraid to say *no*, and the great Powers hesitate to say *yes*, to the Imperial proposition of a Congress and invitation to Paris. England alone gives a decisive *no*, and receives the not very complimentary congratulations of all who know not her motives, nor her depth of cautious foresight. Strange pamphlets and articles show to what extent imagination may be excited—from De Girardin's impetuous threat that if the sovereigns would not hearken to imperial call, Paris should be declared the capital of the world, and Napoleon, the Emperor of nations (!), to the author of *Europe in the 20th Century*, who sees ten Emperors enthroned in ten European districts, marked out by political sagacity! Whether Napoleon will be content with being sun to a circle of asteroids, or whether he will set aside his project for a time as premature, with the attempts of Strasburg and Boulogne, the future alone will show. The Pope's

reply makes a diversion in the obsequious or hesitating answers: he will come, but as a father, to insist on his laws being re-established and obeyed in the refractory nations! In the meantime the onward march of Napoleon is undeviating, whatever be his ultimate aim. Mexico, Cochin-China, Rome—there he is, and there he stays, however unpopular be the expeditions; nothing turns him from his purpose. One of his late sagacious acts has been his reply to the Bishop of Arras, who sent him a book he had published against M. Renan's *Life of Jesus*: "Monsieur l'Évêque, you have been kind enough to send me the book you have composed, to combat the recent work, which endeavours to raise doubts upon one of the fundamental principles of our religion. I see with pleasure the energetic part you take in the defence of the Faith, and address you my sincere felicitations." Immediately the Democrats and Liberals pointed a delighted finger at the word *Monsieur*, which is the legal title of ecclesiastics, whereas of late they have been generally called *Monseigneur*; while, on the other hand, the Clericals rejoiced at the public approval of the Bishop's pamphlet.

Much interest is continually excited and kept up on the important subject of education. A comparison as to morals between lay schoolmasters and clerical ones appears in the blue-book, much to the disadvantage of the latter. From January 1, 1861, to January 1, 1863, there were 19 condemnations for crimes, and 80 for misdemeanors, among 34,873 lay schools; while there were 23 for crimes, and 22 for misdemeanors, among 3531 clerical schools. This gives a very great proportion of crime to the priest-party. The attention of Government has been turned for some time past to the extremely low remuneration of village teachers, nearly 5000 schoolmistresses receiving less than 16*l.* a-year. The Minister of Public Instruction has determined to suppress the official character of the *Schoolmaster's Journal*, and apply the annual sum advanced to this paper by Government (160,000 francs), to raising the salaries of these deserving women. A recently established school of the Domenicans has been suppressed, as belonging to an illegal religious community. Public lectures, even those in the Rue de la Paix, prohibited some time since, are now being authorised; this extends to certain departmental towns as well as Paris. So much for an active minister!

Thinking men of sound judgment, irrespective of religion, feel acutely the sinking of the moral scale in everything. A review, speaking of the state of our drama, says that "it reveals a moral vacuum, and a distressing uncertainty of principle. It seems as though some mainspring were broken in the soul, and as if the heart of society did not beat as formerly. The monstrously wicked characters brought upon the stage, though they may repel, excite no surprise. We seem, in truth, to have been going down, for the last few years, ever deeper into a literary Gehenna."

The dark and dreary delusion of Spiritualism is extending its baneful influence: new magazines, pamphlets, and books, purporting to be revelations from beyond the tomb, are multiplying, and the adepts and meddlers with these lying spirits are to be found in all classes of society,—and in most of our lunatic asylums.

The Ultramontanists, on one hand, are opposing delusion to delusion, without success; and, on the other, bestirring themselves against us, sometimes to their cost. The writer had a visit from a priest a few months ago, who had decided on leaving the priesthood, without, however, embracing Protestantism, as he had not yet satisfied himself as to all its doctrines. What he was convinced of, however, was, that the system of the Romish hierarchy was one of tyranny, ruse, and deception. He had quietly applied to his ecclesiastical superiors for release from his priestly vows, but had been sent from one to another—from bishop to cardinal, and from cardinal to pope—to no purpose. He intended to marry, and wished the marriage ceremony to be performed in the Romish church. This did not at all meet the ideas of the clergy, and he was secretly conveyed to a lunatic asylum. After awhile he was enabled to give intelligence of the fact to his mother, who, after taking the legal steps necessary, rescued him. He is now beyond the frontier.

One of the provincial journals (the *Phare de la Loire*) publishes the following letter from the President of the Nantes Consistory:—

"NANTES, *Dec.* 9.

"Mr. Editor,—Your journal of Tuesday last mentions some young Tahitians who have passed some months at Toulon, in the establishment of the Ploermel Friars, called *Toutes aides*, and who are now at Auch, in the same community. Permit me a few words on this affair, in order to enlighten the public on its true character. It is well known that these young men are the sons of chieftains placed under the protectorate of France, and that they have been sent to France and instructed at the expense of the Minister of Marine (Colonial Department). Five among them, notably the son of Queen Pomaré, are Protestants. It has been officially declared here, upon their own testimony. Since then a letter from Tahiti, communicated to me, and which comes from a perfectly reliable source, affirms, in the most express manner, the following facts:—1. On the departure of these young men from Tahiti, there was a special religious ceremony performed by the Protestant pastor, to commend them to God during their voyage and during their absence from home. 2. Their parents made the express condition that the religious instruction they should receive should be Protestant; and they even appointed one of the Paris pastors, Dr. Grandpierre, as the one who in this respect inspired them with the most confidence. The letter containing these facts has been placed before the Minister of Marine. I assume the most

complete responsibility for the above. I add, for the moment, no reflection: we are assured they (the authorities) will do justice. I merely ask, what would be said if a Protestant Government were to act thus towards Roman Catholic families, even were they Tahitian?— B. VAURIGAUD."

At Lyons the Ultramontanists quietly carried off a Protestant girl of thirteen, having persuaded her to leave her father's house. After twelve days of active police search, she was discovered in a Romish school under the direction of a priest. This priest denied having the girl; but all the children being brought forward, she was found among them, having been rebaptised on All Saints' Day. She also is rescued and with her parents. When publicity is given to such attempts, indignation is stirred up, but men have lost that vigour that grasps truth; error they see and hate, but truth they see not, or love not, for the reason given by the Holy One,—because their deeds are evil. Amid the dark moral chaos, however, minds are yearning after something to which no palpable form is yet given. "The true question of the time," says a well-known writer in one of the public journals (M. S. de Sacy) "which only yet bursts forth in distant thunder claps, but which in a short time will become the burning question, is the religious one. *Is Christianity to be, or not to be?* All the noise made about and around other more or less exploded subjects, is merely a veil thrown over this question, the most vital one of all those which are agitating the world." Even the vanguard of the Rationalists throw now and then a distressed look around them, although nothing can stop the impulse given to their headlong course. See the following confession from M. Scherer in the *Temps:* "Alas! blind pioneers toiling to overturn the past, we are doing a work we know not. We are led on by a power of which we seem at times to be the victims as well as the instruments. The terrible dialectics of which we draw out the formula crush us, as we crush others. Doubtless it is the future, the advance of society, the ideal which are becoming real by unconscious forces. We need to believe it. Woe betide us were we to doubt it. And yet in the lull of the struggle, when the thinker becomes a man again, and looks back and sees the ruins he has made, and listens to the groans he has called forth; oh, how rough and wild his path appears to him, and how willingly would he exchange the excitement of conquest for one of those sweet flowers of piety and poesy which still perfume the path of the humble!"

The *humble!* Those who give equal honour to the *Word* and to the *Power* of God. These are working, and God is blessing their efforts and renewing their zeal and success.

After the conference of Paris between the Free Churches, to draw closer the band of union, a conference has been held at Bordeaux between the Evangelical churches of the South-west for the same purpose. The fraternal meetings of the delegates of eight Churches bore the stamp of frankness, humility, and cordial love. The public meetings were devoted to subjects of general and high import, the Divinity of Jesus Christ, the French Vaudois, Belgian Evangelisation, Missionary Work, Spain. The evening meetings were exclusively devotional. The Lord's Supper ended the conference.

The Lyonese fraternal meetings were held in November. Sound and stirring sermons, meeting of Young Men's Christian union, Sunday-school gathering, Evangelical Alliance meetings, all were marked with earnestness and Christian love.

Attention is being called increasingly to the necessity of supporting and adding to our Protestant schools throughout France. Progress is being made in tract writing and tract distribution. Several new churches have been opened since the autumn, the one lately built at Brest, another at Codognan, another at Salles-Montgiscard, near Orthez, another at Saint Augustin, near Royan.

The Rationalists are advertising a new French translation of the Bible.

PARIS, *December*, 1863.

Belgium.

THE Rev. Carr J. Glyn, Rector of Witchampton, has kindly furnished to us (*Monthly Reports of the British and Foreign Bible Society*) a brief sketch of a tour in Belgium, during which he advocated the claims of the Bible Society at several Meetings. "The friends of the Bible Society have attended a good many meetings in England, and have been greatly pleased with the attention and interest shown by the hearers, but in the Belgian Bible Meetings there are circumstances which cause them to be more peculiarly attractive, the audience being composed, to a great extent, of inquiring Roman Catholics, who, having bought a Bible or New Testament, read it, and are led to hear the good news of the Gospel, either from the excellent Protestant ministers supported by the Belgian Evangelical Society, or from the Scripture Readers, or from the passing colporteur, who speaks with intelligence and force of the great truths the Book contains. At these meetings you can trace in the countenances of the audience the deepest feeling; and when anything is said showing the value of the Bible, the assent is perceived by the motion of the head and the expression of the countenance marking pleasure. We had a full meeting at Charleroi, where the Rev. Mr. Panchaud took the chair. The Society was represented by Mr. Kirkpatrick and myself, the Rev. Mr. Durand, of Liège, and the Rev. Mr. Anet, of Brussels. The two latter gentlemen spoke most admirably of the value of the Word of God, and their deep attachment to the Bible Society, from knowing what it had done for their country, Belgium. In the case of Charleroi, in the province of Hainault, there are ten stations adjoining it, where the Gospel is freely proclaimed.

Italy.

THERE is a perfect stagnation of news, both political and religious, in Italy, at present. The Congress proposed by Napoleon was the absorbing theme about a fortnight ago, and as Italy had given in her adherence to it, the refusal of England to take part, brought down upon her all the abuse of which the Italian journalists—mediocre in every other respect—are undoubted masters. There are of course a few exceptions, but the tone of the press generally may be summed up in this idea—that England, by her refusal, has shut herself out from the *consorteria* of the nations, and has fallen from the rank of a first-rate power, never again to recover her lost standing! It is curious the two opposing parties on the Italian soil both accepting the proposal for a Congress with equal avidity, while actuated by political motives the most diametrically opposed. Italy accepts the Congress in the hope of driving *il Papa-Re* from Rome, and Austria from Venice, and then proclaiming the familiar formula—*Italia unita, libera, independente.* The Pope, on the other hand, accepts it eagerly, as the last chance of getting back again the Romagna, the Marches, and Umbria, wrested from the tiara by the excommunicated king of a petty subalpine territory! for it is the fashion at Rome, as in Austria, to ignore the kingdom of Italy. But steadily as the Pope keeps "the pound of flesh" in view, there is something dearer still which Pio IX. and his advisers seem to imagine as within their reach, if all the kings of Europe (most of whom are Catholic) were assembled in Congress. This is, to crush out Protestantism from all the Catholic countries of Europe; and the Pope, in his reply to Napoleon's invitation, does not hesitate to give expression to the hope that this would be one of the results of the collective wisdom of the crowned heads of Europe.

I have lately been through a good portion of Umbria, the Marches, and Romagna, and also through a portion of the Abruzzi lying along the shores of the Adriatic, and the contrast in the comfort of the houses, the mode of farming, and the appearance of the people, is most strikingly in favour of the provinces formerly held by the Pope. The filth and wretchedness of such towns as Pescara and Ortona, now accessible by railway from Ancona, require to be seen to be believed. The population generally can neither read nor write, and this not only among the peasantry, but often among the proprietors of land. I was assured, however, by some of the engineers from Turin, who had been employed in making the railway, that the people were remarkably shrewd and of quick observation, and that in surveying and other works, they required only to have their work once pointed out to them, and they understood and remembered what was told them. I was glad to find that the Government had already established schools in all the towns and villages, and those who are spared to visit these districts twenty years hence, will no doubt be able to report a mighty improvement. In a letter to your journal last spring, I mentioned a conversation with a cavalry officer near Capua, in which he attributed brigandage in great part to the cruel oppression of the proprietors of the soil exercised towards the peasantry, which compels many to join the robber-bands in order to sustain life. A similar testimony was borne by the civil engineers on the railway now being made through the Abruzzi, which is one of the strongholds of brigandage.

At Perugia, previously to the year 1860, there were no less than forty-six convents, all occupied by useless drones; of these no less than forty have since been suppressed by Government, and the monks drawn for the conscription are obliged to serve as others are in the army. I saw a monk in his frock, but with the military great-coat bound round his neck, marching to the railway-station at Pescara, along with about one hundred other recruits, on the way to the depôt at Ancona.

TUSCANY, *Dec. 16th*, 1863.

Switzerland.

Two or three years ago an establishment was founded, called the "Petites Écoles Industrielles," which has done good service. Girls are there taught all kinds of needlework, receiving a small compensation as soon as they begin to work neatly, which serves to pay for their food; or, if they live at home, to help their parents in their poverty. The articles thus made are sold in a shop set apart for this purpose, which is frequented by those who desire to uphold this good work. Of course, needlework is not the only thing these girls are taught, while a moral and religious influence is continually exercised over them.

For young needlewomen who go out to work during the day, we have also established a home, where they have lodging, fire, and light for four francs (less than three shillings) a month. Here, also, they are subjected to a kind and maternal supervision, and every effort is made to lead them into the paths of morality and piety.

Thus we strive against the inroads of the loose morals introduced by the many foreigners who come to reside in the midst of our population. A meeting has lately been convoked by several pastors, in order to take this matter into consideration. As the assembly was composed entirely of men, they were able to express themselves with great plainness on the evil they desire to combat. But the obstacles are great; and the greatest, as I have already had occasion to say, is the indulgence, or rather the complaisance of the government towards these disorders.

I regret to add that we have again failed in our efforts to elect an upright and respectable government in place of this immoral and revolutionary one now in office. Thanks to the persistent unanimity of the Catholics, they again obtained a small

majority at the November elections. We have, however, succeeded in preventing the election of Mr. Fazy, who has been for so many years the author of all our evils; and although the government is composed of his friends, his absence alone is an immense benefit.

Our intellectual and religious movement for the winter has been inaugurated by a series of lectures by Mr. Ernest Naville, on "The Heavenly Father; or the Principles of Christian Deism." We rejoiced to find again the eloquent orator whose lectures on "Eternal Life" met with such brilliant success four years ago, and of which a fourth edition has just appeared. It is probable that these last lectures will also be published.

The Consistory and the Company of Pastors have decided on the principal arrangements connected with the celebration of the anniversary of the death of Calvin. The "Etrennes Religieuses," the fifteenth volume of which has just appeared, contains the following announcement:

"We are about to celebrate an anniversary which will lead us to contemplate what a man may be when he has God for him and with him. It was on the 27th of May, 1564, that this man *went to God*, as we are told by the register of the Consistory bearing this date. We shall not be alone in celebrating this anniversary. From North to South, from the Old World and the New, millions of fellow Christians will celebrate it with us, and millions of lips will utter the name of Geneva joined to that of Calvin. May these two names be also united on our lips and in our hearts, not to deify the man, but to thank God, who has by His means made us what we are, and to renew our faith, perseverance, and courage by those memories which the name of Calvin will awaken till time shall be no more."

GENEVA, *Dec. 15th*, 1863.

CANTON DE VAUD.—"La Société Vaudoise des Protestants Disseminés," one of the most recently formed societies of this nature in Switzerland, has held its first public meeting at Lausanne, in the church of St. Laurent. The meeting was well attended, and highly interesting. The president, Pastor and Professor Fabre, in a style at once simple, animated and telling, gave an account of the principal labours of the committee. As a beginning, they have undertaken the French school at Fribourg, public worship in Romont, among the Protestants of Morez, and especially among the numerous Protestants speaking the German language resident in the Canton de Vaud. For these last mentioned they are about to open monthly services in the district of Aigle,—thus paving the way for the establishment of a resident pastor among the German population, numbering from 12,000 to 15,000 souls.

The Religious Tract Society of the same canton has held its usual annual meeting in the Chapelle des Terreaux. This year they have published five new tracts for adults, and reprinted eight of the old ones. By means of the Monthly Tract Association, founded by their central agent, and which numbers not less than 1708 members, they have distributed during the year 42,880 copies of their publications in the canton. Including those distributed by the association, the society has disseminated 163,216 tracts. Ten thousand copies of its almanack, *Le Bon Messager*, have also been issued. To meet these expenses a sum of 14,434 francs has been collected.

Evening services, hitherto unknown amongst us, have been commenced since the beginning of December, in the National Church of Lausanne. It was an experiment,—but the experiment has succeeded, for the attendance is good. This has also been the case at Aigle, where similar services were opened at the same time by the new pastor, Mr. Bérard. All the friends of religious progress in the Vaudois National Church rejoice at this innovation.

In the neighbouring Canton of Berne, Madame Richard, a pious lady, who died lately at Saint Imier, has bequeathed the following legacies:—her house and furniture to found an alms-house for the aged of both sexes, and 10,000 fr. to support it at the outset; 10,000 fr. for founding an infant school in Saint Imier, and 5500 fr. to the library of this small town; 4000 fr. to the missions of Basel; 10,000 fr. to the Orphan House at Courtelary, and 4000 fr. to the Hospital of Saint Loup; and, besides several other charitable bequests, 20,000 fr. to the Hospital of Saint Imier! These works of Christian love are highly appreciated in a district where help of this kind was greatly needed.

Germany.

BAVARIA.—At the Conference held recently in Munich, by Roman Catholic Theologians, the celebrated Dr. Döllinger thus treated the disputed question of freedom of science *versus* authority:—He considered theology free in the true sense of the word—that is, delivered from the bondage of uncertainty and doubt. The Catholic theologian would answer any comparisons of the absolute want of supervision which others enjoy, in the lines of Wordsworth:—

> Me this unchasten'd freedom tires,
> I feel the weight of chance desires.

But, he urged, against the absolute claims of authority asserted by the Ultramontanes, we are at present in a state of transition. The old house of the schoolmen is fallen, and a new one must be built up in its place. It is no misfortune if there are two different tendencies among the theologians of Germany, if only both tendencies remain strictly scientific, and allow each other freedom of thought. This freedom is absolutely necessary for science, and theologians who would deprive others of it, on the ground of danger to the faith, act in a most short-sighted and suicidal manner. Of course, a dogmatic error, a sin against the clear universal teaching of the Church, must be retracted, and

cannot be passed over. But a mere theological error, one that belongs to the domain of science, ought to be met with scientific weapons, *and with them only*. Let it not be replied that every theological error is related more or less to dogma, and may become dangerous. That is true, but it cannot be generally applied. It would be easy to pick out sentences from classical works of dogmatic theology, for instance, from the *Summa* of St. Thomas Aquinas which, if carried out logically to their full extent might lead to dangerous errors. So, too, every hygienic fault which a man commits has some bearing on his health; but a man who called in the doctor for every slightest fault of the kind would ruin his health instead of restoring it. *Similia similibus curantur.* Against scientific faults and errors only scientific means should be employed. And let every one of us, when he passes sentence on the real or supposed errors of another, bear in mind the words of the great Christian poet—

> Or tu chi se, che vuoi sedere a scranna
> Per giudicar da lungi mille miglia
> Con la vedata conta d'una spanna?

It may be supposed that this speech did not pass unquestioned. A protest was handed in, signed by eight names (three of the Mayence school, two of the Wurzburg school, and Professor Phillips of Vienna). A very stormy scene followed the protest.

FRANKFORT.—The Committee of the Religious Reform Society, at the head of which is Ronge, has published a circular to its members, calling them to active measures in regard to Schleswig-Holstein. It is proposed to send "patriotic preachers" who are at the head of the party of progress as field preachers—to accompany the expected volunteers, and to rouse the national spirit of the Holsteiners.

Sweden.

Renan's book has been published in two separate translations, and has been hailed with shouts of joy by almost the entire press, and a large portion of the educated classes. The publisher of one of these translations announced that in the last number would be given a preface by a clergyman in Stockholm, well known for his advanced theology. Many were induced to subscribe for the work by the desire of possessing this imputed recommendatory discourse. But to their sad disappointment, when the preface is published, it is found to contain a very severe and depreciatory critique on Renan's book, as paltry, and without any scientific foundation. Here, as elsewhere, Renan has become the instrument of causing men to read the Bible, and learn more concerning Jesus Christ.

During the last ten years, many important changes have taken place in the ecclesiastical condition of Sweden. The old Conventicle law which forbade prayer-meetings to be held when the clergyman was absent, has been abolished. People are no longer tied down to their own parish church, but may wait on the ministry and receive ordinances at the hands of any pastor whom they prefer. "Mission-houses," that is houses for religious meetings of various kinds (for which the parish churches are either unsuitable, or are not granted) are being multiplied over the land, and institutions for missionary students, and for neglected children, as well as with other philanthropic aims, are now not uncommon. The "sacrament law," which condemns to fine and imprisonment any one other than a "clergyman" who should administer the Lord's Supper, and all who receive it at his hands, has been entirely swept away. The other still more objectionable law, which imposed on every Swedish citizen the obligation of communicating at least once a year, has also been abolished.

Denmark.

The very unexpected decease of our popular king, Frederick VII., has suddenly placed in jeopardy the continued existence of the Danish monarchy as a composite of the several territories which have hitherto belonged to it. "The love of the people is my strength," was the motto of the late king, in adhesion to which he sacrificed his royal prerogatives, and ventured to give the Danish people a liberal constitution, a "self-government," such as no other country on the European continent possesses. But this advantage was only granted to the *State*, while the *Church* obtained no independence, but remained subordinate to the State, so that it continues even now to be governed by the organs of the latter. If it had fallen to the lot of Frederick VII., to see peaceful times, the independence of the Church and the State would probably have been consummated under him. But he did not see such times—and this made his reign, so far, a failure—not, indeed, that he was personally inclined to war, but rather because the democratic spirit of the government which he established, in its youthful overweenings, introduced an arbitrary system, which did justice only to one portion of the population, namely the Danish, but not to the German.

It was assuredly a *faux pas*, and was also noticed here as such by men like Grundtwig, when the present ministry for Holstein and Lauenburg advised the king to require from all the civil employés, and from the ecclesiastics in Holstein a repetition of the oath of allegiance which they had already taken. The former oath was "to the king and his legitimate successors;" and whether King Christian IX. is the legitimate successor in Holstein, is just the point in dispute. In Denmark he is so, because there the succession law, newly founded on the London treaty, has received the constitutional assent of the Danish parliament. On the other hand, the administration has twice attempted to make this succession-law valid for Holstein, both by the fundamental law of the 2nd October, 1855, for the whole Danish monarchy, and by the 1st section of the fundamental law for Holstein of the 11th June, 1854. However, not only the former law, but sections 1 to 6 of the latter

were repealed by the same administration, by the Patent of the 6th of November, and so the matter was left. Hence the civil employés and the ecclesiastics in Holstein were under no obligation to take the oath that was required of them, and very few of them did take it. A large majority requested a respite, or took the oath under reservations. The friends of Missions in Lauenburg, who have hitherto given voluntary support to Ochs, have in the present conjuncture constituted themselves into a branch of the Danish Lutheran Missionary Society. We hail this proceeding with satisfaction, because it paves the way for a reconciliation, independently of politics. Meantime the affairs of the Church will be at a stand-still, and our political position absorbs all interest. But we cannot resign our hope, that when once the political tempest shall have blown over, the Church will remain inwardly strengthened, and that its independence will have been achieved.

ALTONA, *December* 1863.

Turkey.

The following statements respecting the Missions in Western Asia, were read at the Annual Meeting of the American Board:—In West Turkey, fifty-nine persons appear to have been added during the year to the 19 churches, which now embrace a total of 477 members. Five of the churches have native pastors, one has become self-sustaining, others are nearly so, and all are coming forward in this respect, at a rate of progress which is encouraging.

"The mission to Central Turkey is much reduced in strength, and deeply feels the need of more labourers; yet it has witnessed, during the year, 'general and encouraging progress in all parts of the field,' and in some places, especially at Aintab and Oorfa, interesting works of grace. The average number of hearers, at 26 stated places of preaching on the Sabbath, is 3403. There are 1893 pupils in 48 common schools, 45 in higher schools, and 16 in theological classes, preparing for the work of the ministry. At Aintab the church, numbering 344, has already two pastors, it being expected that a second church will be organised as soon as suitable arrangements can be made. At Marash also, where there are 290 church members, it is beginning to be felt that a second church is needed. There are efficient missionary societies connected with these churches.

"One new missionary and his wife, Mr. and Mrs. Parmelee, have been sent to the Eastern Turkey Mission, making now, in that field, 9 missionaries, who have under their care 7 stations and 41 outstations. Thirteen churches, four of which have pastors, contain 353 members; and there are, besides the pastors, 9 licensed native preachers. The total average number of hearers, at 42 stated preaching places, is 2017. Forty common schools number 1060 pupils.

"The Syria Mission has been reinforced by the sending out of two new missionaries, with their wives. The past has been a year of peace in Mount Lebanon, under the administration of Daoud Pasha; and Syria, generally, has enjoyed more quiet than in previous years. The work of translating the Old Testament has proceeded as far as the 40th Psalm; 3600 volumes of the Scriptures, or portions of Scripture, 11,000 tracts, and 6000 religious and school-books have been issued from the depository, and the sales would have been much larger had not many of the best books been out of print. The avidity with which the Bible is now sought, and the greatly increased demand for other books from the Mission press, constitute one of the most cheering signs of the times in this field of effort.

"The Nestorian Mission has been gladdened by the arrival of Dr. Perkins, who reached Oroomiah in November last. Thirty-nine persons were admitted to the Lord's supper, as hopefully pious, during the year 1862, the whole number of such communicants, at the close of the year, being 476. Fifty-three native evangelical preachers deliver the message of life statedly at 58 different places, and some of the village congregations have been of late greatly increased and strengthened. The number of students in the male seminary of the mission, was 46, in 1862, and the theological class was one of much promise. In the seminary for girls there were 40 pupils, of whom it is said, there was never a more hopeful class of persons in the institution."

Mr. I. G. Bliss, American agent for Bible distribution, reports to the American Bible Society, that since 1840 there have been 161,000 copies of the Bible printed in Turkey, of which 54,000 were by the American Bible Society, 7000 by the Tract Society, and 100,000 by the British and Foreign Bible Society, 35,000 of the latter from American versions. The American missionaries have devoted an aggregate of sixty years' labour to the work of translation and revision, made six translations and revisions, and superintended the printing of fifty-two editions, in eight languages.

THE LEBANON.—Of the population of Mount Lebanon, consisting of 180,000 souls, some 140,000 are Christians, and 40,000 non-Christians. Of the 140,000 Christians, by far the greatest number are Maronites (Catholics), and the rest Greeks and Greek Catholics. Of the non-Christians, about 35,000 are Druses, and the remainder Metualis. There are 6000 priests amongst the Maronites, who have acquired a considerable amount of property, and founded many rich convents. Old traditions and memories cause them naturally to view the Druses with unfriendly eyes, and they are directing all their influence, which is powerful amongst their people, to the appointment of a native Maronite as governor of the Lebanon, who would be entirely under their control, and minister to their designs. They look upon Syria as a traditional refuge for Christianity, where they must be ever protected by France, the "eldest son of the Church." But it cannot be supposed that the Druses view with favour a policy that would

gradually extirpate them from their mountain-homes: nor do the other Christians of Mount Lebanon sympathise with these Maronite schemes.

BEYROUT, *December* 1863.

Persia.

Keith E. Abbott, Esq., for nearly a quarter of a century British Consul in Persia, has recently left the country with his family for England. He has ever been a firm friend and protector of our mission and its labours, and has tried most indefatigably to mitigate the hard condition of the Nestorians. Our gratitude and best wishes and prayers will follow him. His cousin, of the same name, who succeeds him, judging from his earnest efforts for the relief of the Nestorian girl, may prove a friend equally efficient and valuable to us and these suffering Christians.

Just now we are cheered by the arrival here of a member of the British Embassy at Teheran, to investigate and report in regard to the condition of the Nestorians. We earnestly pray that a British official may be permanently placed here to look after their welfare. Any measures short of that would probably be of little avail for their benefit in this remote district, where their cruel rulers and masters are so nearly independent of the provincial government at Tabreez, and equally so of the weak central government at the capital; and especially as those governments care so very little about the infliction of any amount of wrong and suffering on their Christian subjects. Indeed, the effect of any measure short of placing a consul or consular agent at Oroomiah would be likely only to incense the Mohammedans and increase their oppression of the Christians in the absence of such an official. Nothing short of the presence and personal supervision of a European, in such a land, can secure even a mitigation of their wrongs.

We are happy to meet, in the British representative sent here to investigate, an old friend, Mr. Andrew Glen, a son of the late venerable Scottish missionary, Dr. William Glen, who translated the Old Testament into the Persian language. Nothing could exceed the joy and gratitude of the Nestorians caused by the arrival of Mr. Glen. As he was passing near my house, the other day, a poor woman, clad in rags, with a huge load of thistles on her back (the locusts having devoured their grass, thistles from the hills must supply fodder for their cattle the coming winter); on being told of the object of his coming, raising her eyes and hands toward Heaven, most feelingly exclaimed, "May God bless him, and his country, and his Queen—he makes my heart glad!" It was a scene for the artist; for the poor woman may be taken as a representative of her people, with her rags and thistles, for every thistle on her back was but an emblem of the more lacerating thorns that daily pierce their bleeding hearts.

OROOMIAH, *November* 1863.

India.

BENGAL.—We are now looking forward to the time when Dr. Duff will finally leave our shores; when one of the greatest missionaries of modern times, after labouring for India, and in India, during more than thirty years, worn out by long-continued toil, will retire from the sphere upon which he has left so deep the mark of his character and usefulness. He will leave the country far better than he found it, and better for the efforts he has made for its improvement. Dr. Duff returned to Calcutta a week ago, having paid a brief visit to Singapore and China, to Ceylon, Bombay and Madras, during his absence from our rainy season. Even a cursory view of Chinese matters led him at once to the conclusion that, in the general impression made upon the people at large by English life, English civilisation and Christianity, China stands many years behind the position we have already attained in India; while in the perfect stillness of all life in Java and the Dutch islands, in the utter want of all activity in their intellectual, commercial and political world, he recognised the state of things which was universal in India at the end of last century. One thing he observed at Hong Kong with profound satisfaction, —the steady progress of Dr. Legge's translation of the Chinese Classics. Knowing the great value of the modern republication of the Hindu Shastres, both in the Sanskrit and English languages; remembering that every new effort to make those Shastres accessible to their votaries has only exposed new error, and been destructive of their authority, he has felt that in China, too, to give both missionaries and people full access to the great books of religious authority on which modern belief rests, can only tend to render errors clear, and show the need of a revelation really sent from heaven. He is anxious therefore to see Dr. Legge set free as far as possible from the routine of missionary work, in order to devote his time, scholarship and experience to the completion of his work. You are aware that it is to be published in seven volumes, or rather in ten, and that of these only two have appeared, including the Analects of Confucius and the works of Mencius. A very large proportion of the great plan, therefore, has still to be carried into effect. You will be sorry to hear that Dr. Duff, though better in health, is still far from strong. He proposes to leave for the Cape and England by the Hotspur, Captain Toynbee, and will sail from Calcutta about Christmas. Amongst other plans for giving him honour on his departure, the Calcutta Missionary Conference will hold a special meeting, and present him with an address.

The proposal already mentioned in your columns —to erect in the city a permanent memorial of his great services—is now being actively carried out. A large and influential committee has been established, of which the Bishop of Calcutta is chairman, and one of the judges of the High Court,

the Honourable W. Seton-Karr, vice-chairman, and which includes men of all ranks of society and in all kinds of positiou ; officials and non-officials, merchauts and missionaries, Christians and Mohammedans, Hindus and Parsees, all actuated by one desire to secure for this city a suitable memorial of one who has contributed so largely to the enlightenment and Christianisation of the community in which he has long lived. After considerable discussion, at a meeting held at the bishop's palace, to consider the best mode of doing honour to Dr. Duff, it was resolved :—"That the memorial to Dr. Duff be a HALL to be erected near the new buildings for the University and Presidency College, to be devoted to meetings and lectures on Christiau subjects, and to philanthropic and benevolent objects of a cognate character ; the purposes to which it is to be applied to be always determined by the authority of five trustees, nominated in the first instance by Dr. Duff and afterwards self-elected, according to rules laid down by him ; aud that in these trustees the property shall be vested."

Last week the Bishop of Calcutta held the usual visitation services, and delivered to the clergy a charge of unusnal weight and power. About fifty clergy were present in St. Paul's Cathedral on the occasion. Reviewing the position of the clergy in relation to two important elements in Indian society, the masses of common soldiers and the East Indian popnlation, the Bishop urged upon them all not only to preach fully and faithfully evangelical truth in all its length and breadth, but by educational schemes and by various social helps to seek to save the souls of these classes from the special dangers in which they are involved : and he specially recommended them not to be afraid of the fervour of prayer meetings, if the simple earnestness of pious soldiers gave utterance in extempore petitions to confessions of experience not usually found in the calm and dignified language of a settled liturgy. In pointing out to the missionaries the present aspects of their labour, as affecting specially both the highest and the lowest classes of the native Indian community, he reminded them that while the Church of England had won large conquests in Tinnevelly, the Lutheran missionaries from Germany had been greatly blessed among the Coles, and Dr. Judson and his colleagues among the Karens of Burmah : and turning to the educated classes of the great cities, especially of Calcutta, he paid a touching and affectionate tribute to the character of Dr. Duff, and the greatness of the usefulness with which he had been honoured. He concluded the charge with an able discussion of the questions now before the world in liturgical revision, and on the evidences for the Christian faith. The whole charge was not only deeply evangelical, but able, scholarly, and large-hearted. As the Bishop is just leaving Calcutta to visit his colleagues in Bombay, Madras, and Colombo, the charge will not be published for some months to come.

What a strange history North India has passed through during the last few years ! What a wonderful illustration has been given of old Jewish history in God's recent dealings with the people ! All the forms of penalty and pain with which He was accustomed to chastise the chosen seed have fallen also here. First came mutiny, massacre, and war : then the appalling famine ; then followed pestilence, cholera, and fever, devastating vast districts ; next came floods ; and this year vast armies of locusts have swept along the country, threatening to devour and destroy its produce altogether. In July, 1862, they appeared in Scinde, and travelled up the Indus to Mooltan, and thence north to Rawul Pindee. But the authorities attacked them vigorously : the natives gathered in gangs, and they were buried and burned by millions. Tons of eggs were destroyed, for which large rewards were paid. Ninety-five billions of young locusts were destroyed. Large numbers of their eggs, however, were hatched, and the swarms proceeded eastward in the spring of 1863. One enormous army pounced upon Colonel Money's tea estate in Kumaon. Others passed on to Central India, and thence moved north-east to Behar ; at Arrah they "first appeared at sunrise like vast rolling clouds, stretching like a firmament for six miles, and towering like great waterspouts up to heaven." Still eastward they moved on to Jessore, and have just reached the district of Dacca. It is surprising, on the whole, how small is the extent of damage they have inflicted, and how greatly the kind providence of God has averted the calamities which their presence so frequently brings. When thus His judgments—as well as His mercies—are abroad in the earth, may the inhabitants thereof learn righteousness.

CALCUTTA, *November 9th*, 1863.

MADRAS. — The Missiou of the Church of Scotland has recently had pleasing evidence of success in its efforts among the rural population. Forty-one native converts were baptised at Velloor in the early part of September. The rite was admiuistered by the Rev. Mr. Macfarlane, who went down from Madras expressly for that purpose. The converts came from a neighbouring village, where there are about thirty inquirers more who remain under probation. These results are due, under God's blessiug, to the labours of the Rev. Joseph David, native licentiate, who has been stationed in that neighbourhood for the past three years.

MADRAS, *Nov.* 1863.

PUNJAB. — Since my last the report of the Punjab Missionary Conference has made its appearance. It is a very neat octavo volume of 400 pages, well printed, well arranged, and complete in every way. It commences with an appropriate preface by Colonel Lake, and ends with four pages of admirable concluding remarks by Mr. M'Leod. To those who had the privilege of being present at the Conference

the volume will recall most vividly all that passed, while those at a distance will gather from it a very correct idea of the proceedings. For the latter class it will be the most valuable and attractive, as it will possess for them the additional charms of novelty and lucidity of arrangement. The Essays are published complete—just as they were read; the discussions are reported as accurately as circumstances would allow. You must remember we have no professional shorthand writers in the Punjab; I doubt if there be one in all India. The compilation committee was chiefly indebted to the shorthand notes of a missionary, and the emendations of the speakers themselves, for the record of the proceedings. But I need not say any more about this interesting report, as so many of your readers will see it for themselves.

An effort is being made to do some good among the Europeans attached to the railway in Lahore. They are rapidly increasing in number. They belong chiefly to the working-men class at home. They came out here for a term of years, and if steady they may do well; but if not, as is too frequently the case, they fall into manifold temptations, and become a burden to themselves and to the country. Intemperance prevails among them to an alarming extent. They are well paid, but they spend almost every farthing they have, and run deeply into debt besides, to obtain the most expensive foreign brandy. They have many trials to bear in this strange land. They are but little cared for: and it is often not to be wondered at, however much it is to be regretted, that they yield themselves up entirely to their animal appetites. An institute is being built for them, which will, I trust, be a great blessing to them. Not a drop of liquor is to be sold or consumed in it. Many of the gentlemen of the station will be glad to aid in the good work, by giving lectures and affording other assistance. In the meantime an attempt is being made to interest the minds of the men, and save their souls, by holding a prayer-meeting with them on Saturday nights. They seem to like the idea, and it may lead to great good among them.

PUNJAB, *November*, 1863.

ORISSA.—The Orissa Baptist Mission has been forty-one years in existence, and numbers eight European missionaries, besides a missionary printer and a staff of catechists, preachers, and colporteurs. We notice with pleasure that a new edition of the Orissa New Testament has been completed, and 46,000 tracts have been ordered to be printed. Perhaps the most important event of the past year in connection with this Mission has been the establishment of a mission to the Khonds—a barbarous race occupying the highlands near Russelcondah. It appears that the foot of him who carries the Gospel of peace had never before entered that district.

ORISSA, *October*, 1863.

Ceylon.

THE Rev. R. Spence Hardy's new work has just been issued from the Wesleyan Mission Press. The title is "The Sacred Books of the Buddhists compared with the History of Modern Science." Considerable excitement having prevailed among the natives on learning that a bishop had attacked the Pentateuch, Mr. Hardy proves to them, from a variety of interesting particulars, that the method which has signally failed when used against the Holy Scriptures, is absolutely fatal to the claims of the books attributed to Buddha. The work is in English, but a Singhalese edition is in preparation. It is written in a popular style, and, with God's blessing, cannot fail to be widely useful.

COLOMBO, *November*, 1863.

China.

THE Hong-Kong and Lilong stations of the Basel Missionary Society are going on successfully. The community at Lilong now comprises 102 members. The school for heathen lads numbers already 102 pupils. The small catechetic school, at which six pupils were brought up, has already sent the first of them to Basel. His mother and bride let the young man depart with regret, but with resignation. The congregation at Hong-Kong has increased by six souls. At this station a girls' school has also been opened, which already comprises ten pupils. The establishment of a parish school is in progress. Through the services of Tshong-hin, the Gospel has been widely extended in Tshong-lok and the surrounding country. The Basel missionary, Winnes, baptised last spring as many as 100 Chinamen. Unhappily Tshong-hin, whose example operated so beneficially on others, has since then injured his own soul. In consequence of the sickness of his wife, he took another woman into his house, and has consequently been excluded from the Christian community.

Sumatra.

The Rhenish mission here continues to encounter many afflictions. The missionaries Heine and Van Asselt were long ill, and Klammer and Denninger did not escape domestic bereavements. The newly-erected mission house in Acte Samla has been shattered by an earthquake. At the Sipirol station the mission-house has been completed and consecrated. The missionaries Heine and Van Asselt have penetrated to Silindong and Sipaholan, where no European had previously trodden. They have addressed assemblies of 7000 men and women. Their appearance and their preaching produced a great commotion in the thickly-peopled valleys of the mountainous country.

Borneo.

THE following is an extract of a letter, dated Sept. 23, from Bishop M'Dougall, Labuau :—"I made the voyage hence to Lindu (above sixty miles) in the new mission life-boat from Singapore. She turns out all I could wish; and much indeed am I obliged by the kindness of those who enabled me to get her. She is teak built, coppered, and copper-fastened, and a good sailer. She made the voyage from Singapore to Sarawak in three days and a few hours, which is nearly as quick as the steamer. On Sept. 2nd, I consecrated the new church at Lindu. It was a very interesting service to me, to dedicate a permanent church, filled with Dyaks, some seventy-five of whom are already baptised, in the place where about fifteen years before I first visited a heathen, warlike, head-taking tribe. I administered Holy Communion to thirty-six communicants, confirmed eleven, and baptised seven, after the consecration."

Australia.

VICTORIA.—The annual meeting of the General Assembly of the Presbyterian Church of Victoria is to be held on the 5th November, and part of the business to be transacted will be the consideration of overtures from the two small outlying sections of that body for amalgamation with the Assembly. There is little doubt that these overtures will be unanimously accepted; and thus the last remaining divisions in the Presbyterian Church will be healed.

The Church of England here is busy raising an Episcopal Endowment Fund. Bishop Percy is still in England, and he writes that one gentleman (Mr. Mackinnon, a proprietor of the *Argus* newspaper) has offered him a donation of 500*l.* towards the fund. Some changes have recently occurred in the locations of episcopal ministers, and some fresh arrivals have added to the strength of the Church. Amongst others, there have arrived the Rev. G. P. Despard, recently a missionary in Patagonia, and the Rev. W. Fellows, brother of the present Postmaster-General. Both these gentlemen were at once appointed to appropriate spheres of labour on their arrival.

The Wesleyan Methodists have just erected a handsome new church at Sandhurst, the capital of our principal gold fields.

In the region of politics, the one event of the past month has been the extraordinary and universal declaration of the colonists against the proposal of the Home Government to extend transportation to Western Australia. As the home journals have been occupied with this subject, it is only needful to say here, that it is impossible to overstate the strength of the public feeling respecting this proposal.

MELBOURNE, *October 26th*, 1863.

NEW SOUTH WALES.—Among the prominent events of the month in Sydney are the defeat and resignation of the Cowper Cabinet, the formation of a new ministry, and, as a result, the reopening of the question of State aid to religion. No sooner had the late ministry resigned than a meeting of those members of the Assembly who are in favour of the payment of ministers of religion out of the public treasury was held, and a resolution adopted that they would not support the Government unless they would bring in a bill to appropriate the proceeds of the so-called Church and School lands to the purposes of religion and education. They agreed to leave the discussion of the question of direct support to religion from the public treasury till the next general election, when they are confident that the country will give them a majority.

There has been another attempt on the part of several sections of the Presbyterian Church to establish a Presbyterian Union, and there is some probability of success.

The missionary barque, John Williams, left Sydney for the Islands on Saturday, the 26th of September, taking with her as passengers the Revs. Dr. Turner, W. A. Murray, Whitmee, King, and Mills, with their wives. A large number of friends accompanied the mission party down the harbour.

SYDNEY, *October*, 1863.

Samoa.

I WAS five weeks in making my tour round Upolu this year. The work of God is still advancing in many places on the island. Congregations from 50 to 300 were easily gathered, and the tone of our people's piety is improving. We held our yearly Faatasiga in the beginning of last month, at Satupaitea. It lasted six days, but my family and I were away from home eleven days. The review of the past year's labour was encouraging on the whole, though not equally so in every department. One Catechist was deposed for want of ability, and another has removed to the Friendly Islands, being no longer able to do full work. One teacher has retired on account of ill health, and four local preachers cease to take appointments for the same reason. Only one has had to be put down for immorality: viz., for smashing a canoe to pieces in grief on account of the wickedness of a child. But four new teachers and eight local preachers were fully received, after the usual examinations. Seven young brethren were also admitted on trial. Four local preachers have died during the year, one of whom was drowned between Manono and Apolima, in returning to Savaii, from our last Faatasiga.

South Africa.

A meeting has been held in Durban (Natal) on the subject of the traffic in women among the Zulu Kafirs of Natal. It was stated at the meeting that Kafir girls, when they reach a marriageable age, are sold by their fathers, whether they will or not, to the "man who offers for their persons the largest

number of the fattest cows." Mr. Lindley, an American missionary, said that when he first came to the country there was a scarcity of men and plenty of women. In consequence the price was low, about eight or ten head of cattle. Now, after twenty-five years of peace, the equality of sexes was restored, and the price was just doubled. The consequence was that young men could only buy after a long time, while old men with plenty of wives and cattle, and yearly selling their own grown-up daughters, could almost always outbid them; at this the hearts of the young girls altogether revolted, and they suffered the greatest cruelty in consequence of their endeavours to escape such unnatural connections. It was stated that very recently a Kafir girl died from the effects of torture applied by her father (burning), occasioned by her resistance; but that the law is such that the man could not be punished. Nor can the English magistrate shelter or protect a Kafir girl fleeing from her home, but must give her up to her father and the purchaser. When Kafirs professing Christianity are married by English clergymen, without purchase of the wife, Kafirs regard the marriage as void and criminal, and on the death of the husband the nearest male relative claims the widow and her children, and has the right to dispose of them. Considering these things to be repugnant to the principles of humanity recognised throughout the civilized world, the meeting agreed upon a memorial, to be addressed to the Governor, praying for a Bill to be passed for confirming marriages of Kafirs celebrated by clergymen, and for prohibiting the traffic in women after a certain date to be fixed.

PIETERMARITZBURG, *Oct.*, 1863.

United States.

THE Thanksgiving Day, designated by the President of the United States, was observed on Thursday, November 26. The authority of the Governors of the States and of the mayors of our cities, was added to that of the general government, in recommending the proper observance of the day. The practice of setting apart a day for special thanksgiving to God, at the conclusion of the harvest, for the mercies of the expiring year, is one of long standing. But this is the first occasion in the history of our nation when the recommendation has emanated from the President.

I have before me the substance of the discourses delivered by nearly a dozen prominent clergymen of the city—not only orthodox, but also Universalist, Unitarian and Jewish. The most characteristic feature in these utterances of men of such varied tenets, was the stress laid upon the gratitude we owe for the prospect of the speedy destruction of the institution of slavery.

I trust that the practical fruits of this season of special thanksgiving have not been, and will not be small. Never before, probably, were the charitable institutions so kindly remembered. The inmates of the Home for the Friendless, the Home for Little Wanderers, the Home for the Children of Sick and Wounded Soldiers, the Newsboys' Home, the Five Points' Mission, and many other institutions, will long recollect the day. In the churches, generally, a collection was taken up—the amount of which we cannot state as yet, but it must have been very large—for the sick and wounded soldiers. The medium of the disbursement is the Sanitary or the Christian Commission.

The cause of education is far from being neglected in the United States at the present time, in spite of the distressing civil war that still rages. Within the limits of the Northern States, the institutions of learning, from the common school up to the colleges and professional schools, have, for the most part, been sustained with little or no diminution in the numbers of their instructors, or of their students.

On the whole, our educational system continues to operate well even during these war times; and the annual cyclopædia for the last year, just published, states that upwards of four and a half millions of children are, or were a few months since, in attendance upon the common schools of the loyal States, or one in four of the entire population; and nearly five and a quarter millions of children in the United States were, at that time, scholars in these public schools. If we add the youth in private schools, and in the higher schools, colleges, and professional institutions, we have an aggregate of little less than six millions of our people who are receiving more or less thorough instruction. The same writer that makes these estimates informs us, that the amount annually expended for educational purposes does not fall short of fifty-three million dollars.

Within a few days, that venerable institution which has, during the past century and more, sent out so many graduates to benefit the country by their learning and piety,—Princeton College,—has received a benefaction from a single liberal man of wealth, of 30,000 dollars to endow the professorship of physical geography and geology.

I am informed by valued acquaintances belonging to the "Society of Friends," that I did them unintentional injustice by connecting them with those denominations opposed to war on conscientious principles that have consented to, or advised the payment of the three hundred dollars as commutation-money. The statement was based upon what was deemed by me entirely reliable information, but which proves to be of an opposite character. I am happy to correct this mistake, and to say that the Friends, although contributing with the greatest readiness to the support of the Government in every way which they regard as lawful and right, have, to employ the words of a gentleman who has full knowledge of their views and actions in regard to the subject referred to, exhibited "no acquiescence of the kind named."

NEW YORK, *December*, 1863.

NEW BOOKS

BEARING ON CHRISTIAN WORK.

It must be felt to be a curious index of the feeling of this country towards German theology that a book like this by Ebrard*—a full and masterly criticism of the Four Gospels and their sceptical assailants—has only now been translated, thirteen years after it received the last careful touches from the hand of its author. Thirteen years ago the tide of scepticism was flowing steadily in; any one who looked below the surface of religious thought must have seen that; the views of Strauss were no secret even to our intelligent artisans, and most students of Christian literature knew of the school of Baur. A book which contains a refutation of that school, which shows the helplessness of any negative criticism of the Gospels, which anticipates for us the sceptical assaults that have been hinted by Colenso and led on by Renan, would surely have been valuable at that time. Neander's *Life of Jesus* did make its way: but this more scientific and far more thorough work was carefully avoided. It was, no doubt, suspected that the proposed remedy, being German, would be almost as bad as the disease. As late as this year so well-read a scholar as Bishop O'Brien has found it necessary to put out an elaborate defence of the reading of German divines. It was hoped, perhaps, to prevent the spread of contagion by ignoring all notice of the plague. But, had we been less self-sufficient, isolated ourselves less from the Christian literature of other countries, been more manfully confident in the truth, we should have been spared much of the evil of the present wide-spread doubt, much of the rash, and flippant, and hurtful fluency of reply. Had they been earlier put into people's hands, Ebrard's book and others would have done more service. There is, unhappily, much for them to do. The *Gospel History* is a thoroughly positive argument: its aim is to establish the right criticism and the accuracy of the Evangelic writings, and by this to meet the modern attacks with the utmost advantage. The sneer or conceit that those who disbelieve the Gospels have the advantage of studying them without bias is easily disposed of. If it means that there should be an absence of critical and historical assumption, then, of course, "the writings, together with their contents, necessarily come within the scope of the same *historical criticism* as every other monument of history. But if it be really intended that the mind should be kept free from *religious bias*, such freedom as this is impossible. Every man necessarily assumes a religious attitude of some kind, either positive or negative. He either believes in a living God, or in an unconscious process. He either feels a need of redemption, based upon the fear of God; or he has no such feeling, because he does not charge himself with sin. *Tertium non datur.* Now it is nothing but superstition to pretend that a *positive* religious attitude exerts a decisive influence upon criticism, but not a *negative*. It is only to the man who feels his need of redemption that the fact of redemption can possibly be clear; to every other man it will be sure to present itself in a distorted form. Hence a proper *religious bias* will tend rather to give freedom to the mind." The spirit in which the book is undertaken is as clearly stated. "We do not approach the Gospel history spy-glass in hand, that we may gain renown by the discovery of fresh discoveries and follies, but with a clear and open eye prepared to do honour to the good, and beautiful, and glorious, wherever we may find them; and not intending to lay aside good opinions, till we are convinced of the opposite. *We shall yield ourselves up to the moulding influences of the Gospels*, live in them, and by a thorough personal appropriation command a more perfect insight into the unity, beauty, and depth of the Gospel history." The method pursued is, first to criticise the writings, the form of the Gospel history; and then to criticise the facts, beginning with a representation of the facts as they are derived from the various accounts, and "showing psychologically and exegetically that on the supposition that the facts M happened, it was possible that the accounts M′, M″, M‴, should arise without any of them containing error. The positive exhibition of the state of the facts will contain in itself all necessary refutations." From this the author proceeds in the latter part of his work to refute the various negative hypotheses concerning the origin of the Gospels, and establish a positive criticism, to do which the Acts of the Apostles are subjected to the same rigorous tests as the four Evangelists. The book is therefore a profound, and exhaustive, and often subtle criticism of the historical writings of the New Testament; and those who feel the value of such criticism at present will need no inducement to study Ebrard for themselves. The objections that may be taken to some of his positions; to the clairvoyant spirit (of which Tholuck speaks more than once) in which he constructs some portions of his theory; do not in the least affect the force of his argument: and his refutation of Strauss is among the most brilliant efforts of

* *The Gospel History: a Compendium of Investigations in support of the Historical Character of the Four Gospels.* By Dr. J. H. A. Ebrard, Professor of Theology in the University of Erlangen. Translated by James Martin. Revised and edited by A. B. Bruce. 8vo. pp. 602. Edinburgh: *T. & T. Clark.* 1863.

modern apologetics. He is a sturdy, vigorous, facile writer, one of the most productive of theologians, too productive, perhaps, to be always careful, too facile to be condensed. But he has spent much pains upon this treatise which he was specially adapted to write; it has the benefit of his careful revision; the translation is smooth, and Mr. Bruce's editing of the English edition is an excellent service both to the author and his English readers. Messrs. Clark deserve the thanks and co-operation of all intelligent Christian people for the vigour and judgment with which they are pursuing their translations from the German. It would be important if they took up more Old Testament criticism, of which modern German theology furnishes so many brilliant examples, English theology so few. The proposed *Handbook*, by Keil and Delitzsch, is a good beginning; but there is also great want of some scholarly and capable work on Genesis, abreast of modern science and philology, and nothing would be more serviceable than the last edition of Delitzsch's fine monograph.

The *Foundations of our Faith** occupy another important region of apologetics. Gess, Riggenbach, Auberlen, Stähelin, and other known theologians of South Germany arranged to deliver at Basle a course of ten fortnightly lectures on the subjects presented in the Apostles' Creed. The audience was exclusively composed of men; and the lectures are clear, searching, and manly. Those who delivered them felt that there were many men beset by doubts, perplexed by questions with which the teaching of the pulpit failed to grapple; they recognised at once that a doubter was not necessarily an enemy to Christ; that there was such a thing as honest and painful doubt; that the spirit of the times and the rapid strides of science were likely to breed it. One of them, at least, had known such dark and bitter doubt himself. They resolved to meet it; to save those who might be "uncertain, restless, and unhappy." It was a righteous and Christian resolve, and carried out in a spirit and with an ability which those who take up this volume will appreciate. You must not imagine, they said, that we can take your convictions by storm; all we can do is, attest an inward experience of the truth of God's Word; adduce proofs of it; give a rational explanation of it; and invite all to examine it theoretically and experimentally for themselves. The lectures embrace such subjects as *Faith, Nature or God? Sin, The Person of Christ, The Atonement, The Resurrection, The Holy Spirit, Justification*, and *The Future*. It is peculiarly a book for the times; emphatically one of the best books to put into the hands of a thoughtful man in doubt; one which contains a full and scientific and most Christian answer to the spirit of such works as the *Essays and Reviews*. The translation is free from the faults of translations, and in its union of easy natural English with faithful rendering, leaves nothing to be desired.

A Commentary on Genesis* will be eagerly turned to at present. Professor Murphy's work is unobtrusive. There is no parade of research; no professed examination of the results of modern criticism; little effort to grapple with scientific and speculative difficulties, "since many of great magnitude have disappeared in the mere process of interpretation;" there is no list of authorities; few authors are referred to; there is no history of previous interpretation, and the formation of an improved text is not within the scope of the work. It is a quiet, plain, sensible inquiry into the meaning of the book; modest and unaffected, and perfectly clear in style. It contains many excellent homiletic hints, and will be gratefully consulted by simple and intelligent readers of the Bible, who will find in it the fruit of much reflection and research. The entire Mosaic authorship is maintained: "the variety of style being no more than the same author might display." The new translation is a prominent feature; it is a revision of the authorised version, in which that version is never altered but with hesitation; yet, at least so much that the writer hopes he has thrown considerable light on the meaning of the book.

Among recent volumes of sermons, the first place in interest must be assigned to the *Forty Days after Our Lord's Resurrection.*† Dr. Hanna's previous volume obtained for him such a notable and deserved popularity that most persons will be anxious to read the second. It is a period of our Lord's history that presents less scope for the pulpit, and is fully as much beset with difficulty as the story of the Passion; but it is not too much to say that it has been invested with as deep and powerful an interest, and those who may be the most weary of sermons will find a freshness and graphic and artistic skill in these that will make them delighted readers. As sermons they occupy a distinct place of their own. They are among those,—healthy, broad, and sympathetic in tone, frank and manly in statement, and thoughtful in conception, that redeem the modern pulpit from the too sweeping charge of inefficiency; while in that not over large class they maintain their individuality. The language is pure and unaffected; the rhetoric subdued; there is an absence of any effort or trick of oratory, with, at the same time, that sense of Christian culture and perfect fitness of expression, that quiet mastery over the subject and power to present it in its own light that, to educated minds, make the most impressive oratory. The analysis of character is even

* *The Foundations of our Faith: Ten Papers read before a mixed audience of Men.* By Professors Auberlen, Gess, and others. Cr. 8vo. pp. 280. London: *Strahan & Co.* 1863.

* *A Critical and Exegetical Commentary on the Book of Genesis:* with a new Translation. By James Murphy, LL.D., Professor of Hebrew, Belfast. 8vo., pp. xii., 591. Edinburgh: *T. & T. Clark.* 1863.

† *The Forty Days after our Lord's Resurrection.* By the Rev. William Hanna, LL.D. Cr. 8vo., pp. xix., 271. Edinburgh. *Edmonston & Douglas.* 1863.

more skilfully handled than before, and the sermons on *Emmaus*, *Thomas*, and *Peter and John*, are excellent examples. Dr. Hanna mentions that these two volumes have been ventured as an experiment; that he wished to try whether the life of our Lord could be so told from the pulpit, that it would embrace the results of later criticism. The experiment could not have been committed to abler hands, nor could the success be more unequivocal. And if the narrative be continued in the same form, it will be one of the most important services that the pulpit can render, and one of the likeliest means to extend pulpit influence. The preface to the volume is full of interest from its personal recollections of Palestine, and its criticism, slight but suggestive, of M. Renan. Mr. Kingsley's *Gospel of the Pentateuch*,* will be read with curiosity, and to the surprise of many, by whom he has been classed in the bulk with the Rationalists of the day. It is a vigorous defence of the Pentateuch against the assault of Bishop Colenso, a defence into which Mr. Kingsley flings himself with all his heart. His judgment of the Bishop is severe. He was shocked at the appearance of a book which is neither rational nor reverent. It was altogether negative; it was possessed by the fanaticism of disbelief. The tendency of modern criticism is to assert that Scripture is inspired by the spirit of man; between which and the Scripture assertion that it is inspired by the Spirit of God, Mr. Kingsley truly says that the difference is infinite and incalculable. "In the power of man to find out God I will never believe. The religious sentiment, or God-consciousness so much talked of now-a-days, seems to me a faculty not to be depended on; as fallible and corrupt as any other part of human nature. . . . . I have tried to write a few plain sermons, telling plain people what they will find in the Pentateuch, in spite of all present doubts. I have told them that they will find in the Bible, and in no other ancient book, that living, working God, whom their reason and conscience demand; and that they will find He is none other than Jesus Christ our Lord." In this spirit Mr. Kingsley preaches some as excellent sermons as he ever wrote, and less marked than others by his peculiarities of thought, and singularities of doctrine. It is probable they will reach and benefit a class who are not touched by the ordinary controversy on the subject. Mr. Boyd's *Graver Thoughts*, have been welcomed by so many minds, that it is not surprising he has produced a second series.† He is among the most popular of our essayists, and he bids fair to become one of the most popular of pulpit authors. There are seventeen Sermons through which the recognisable voice of the Country Parson speaks for his Master. They are excellent reading, in which the quiet thoughtfulness and easy power of the essayist dominates over the preacher addressing his congregation. Yet they are also full of warm and eloquent appeals. They are sermons to be read with care, and by their happy facility of illustration, much more by their human feeling, and the truth of their human experience, they are sure to win their way to a very wide circle of readers. Mr. Evans's *Sermons** are of a different stamp. They are a series of most simple and impressive appeals from a man of the spirit of Cecil. They are full of evangelical truth, stated in the clearest way, without attempt at ornament, or at anything, but directly pressing the claim of the Gospel upon the heart. They contain many statements of old truths strikingly put, and that which is never old, nor out of place, the rich teaching of a life which is hid with Christ in God.

Under the ambiguous title of *The Wisdom of our Fathers*,† the *Tract Society* has republished some sermons by Archbishop Leighton. It is a well-meant effort to extend acquaintance with the writings of one of the purest, wisest, and sweetest-tongued of Christian teachers—better meant than executed. No mention is made in the preface of the excellent edition of Pearson, and credit seems taken for doing much that is already done there. A memoir that starts with—"One of the most remarkable discoveries of modern science is the fact that hurricanes revolve round a centre of perfect calm"—is not likely to attract most readers farther. And the selection itself is one that omits many of the choicest sermons while inserting the inferior expositions of the 32nd and 130th Psalms. Leighton's writings have never received that place in general reading that they hold in general estimation. Compared to the devotional books that issue from the modern press, they are as a sovereign to a handful of pence. But though there is no Christian with any depth of feeling that will not be grateful for them, though they are unsurpassed for their devout and profound insight into divine truth and their marvellous unfolding of the beauty of spiritual life, they have fallen into a singular obscurity. For the sake of Christian readers of every class, we trust that this experiment will succeed, and that another selection from Leighton will soon follow the present. The *Tract Society* have also issued another of the admirable manuals by which they have been laying young readers and all who have little access to books, under deep obligation. *Ancient Egypt*‡ is carefully

* *The Gospel of the Pentateuch: a set of Parish Sermons.* By the Rev. C. Kingsley. Pp. xviii., 235. London: *Parker*. 1863.

† *Counsel and Comfort spoken from a City Pulpit.* By the Author of "The Recreations of a Country Parson." Cr. 8vo. pp. viii. 304. London: *Strahan & Co.* 1863.

* *Sermons by the late Rev. J. Harrington Evans. From the Original Notes.* Edited by his Widow. Post 8vo. pp. 283. London: *Nisbet*. 1863.

† *The Wisdom of our Fathers. Selections from the Miscellaneous Works of Archbishop Leighton.* Post 8vo. pp. xxviii. 275. London: *Religious Tract Society*. 1863.

‡ *Ancient Egypt: its Antiquities, Religion, and History, to the close of the Old Testament Period.* By the Rev. George Trevor, M.A., Canon of York. 16mo pp. xxiv. 356. London: *Religious Tract Society*. 1863.

compiled, pleasantly written, and abundantly illustrated. The physical geography of the country, its monuments, its primitive worship, government, and social life are well described. The position it occupies in and to the Bible receives fair and candid treatment; and the concluding chapters condense the history of the Pharaohs without any sacrifice to the clearness of narration.

The stories of the Society are scarcely so successful.* Good story-writing is one of the rarest gifts, rarer still when it is for children; and good Christian stories are the rarest of all. Those who write them seldom seem at home in their work; their characters are unreal; their dialogues are never to be heard out of their own books; their plot has the stiffness and uniformity of a puppet-show; and the story is often so thin a veil thrown over a sermon, that the sermon would be more readable without it. Occasionally a tale appears in which some Christian truth is skilfully developed and characters are skilfully drawn; but the event is so rare that it marks an epoch. And yet the number of religious stories must be very considerable. Every month throws out one or two dozen to find their way into hundreds of Christian homes, and, through the Sunday-school, into homes that are not Christian. But the influence of these stories will be comparatively small as long as the power of story-telling is on the side of the ordinary novel. It might be one of the greatest moment. There is no reason why a tale should not be as powerfully, truly, and artistically told to Christians, as to those who are not; and if it is found that children must have stories, let them be good, although they should be few. It is a department of Christian literature that cannot be too jealously watched. Parents may not have the time, nor perhaps the skill, to sift their children's literature; if they did sift it, they would find much reason to be dissatisfied with the average run of well-meaning story-books. The *Story of a City Arab* is a reprint from the *Leisure Hour*. The author modestly says of it that it might, without violence, be considered a parable as much as a story. It is a kindly effort to show the state of the degraded poor, and a tribute to the brave men and women who have gone in for their rescue. "The materials of which it is formed are, in all essential particulars, true;" and they have been put together with ability. There is considerable vitality and colour in the book, and an effort to be true to nature, for which apology is pleaded in the preface. *The Weed with an Ill Name*, is a slight sketch by the same hand. In *Helen Maurice* there is nothing noticeable, unless it be the bad taste of an illustration, representing the faces of a family group that has just knelt in prayer. *Steps in the Dark** is of a higher class, and will sustain the reputation of its well-known publishers. There is scarcely an attempt at a plot, though there is a lively interest throughout. Two young girls are sent to a French school, where one of them is won over reluctantly to the Romish Church, and marries a gambler, who ruins and deserts her. The steps by which she is brought to Christ, the struggle between her sister-in-law and Monsieur l'Abbé, and the quiet growth of her sister into a true Christian woman, are the chief points of a clear and sensible tale. *Busy Hands and Patient Hearts*† will be a welcome Christmas and New Year's gift for more than one season. Nieritz is one of the happiest of children's story-tellers in Germany, and the *Blind Boy of Dresden* is one of his happiest tales. The gay binding and dainty paper are worthy of the book, which has been translated with much spirit. *The Chronicles of the Schönberg Cotta Family*,‡ also carry us to Germany in the pleasantest way. The ability that marked the *Tales of Christian Life* and other simple sketches have been here used to much higher purpose. The time of the story is that of the Reformation, and the central figure is Luther, round the story of whose life various characters are skilfully grouped. The writer has carefully studied the period, and caught its spirit: and the result is a book so accurate and painstaking in its details, that it surrounds the reader with the real world of Luther, and so fresh and lively in its portraiture, that it makes that world live again for his pleasure.

Those who wish a Christmas present for their children, will find a charming one provided in "Playtime with the Poets."§ Every one has felt the want of a good selection of healthy poetry for children,—poetry, as distinct from rhymes. Mr. Patmore's book was excellent; but his children were too ideal: and much of what he chose for them requires more reflection than most children are prepared to give, and most wise parents are inclined to ask. The lady, whose judgment has presided over the present selection, has excluded "almost all poetry which requires a cultivated taste to appreciate it, or whose beauty depends upon richness of poetical imagery;" yet she has found a place for many of the most exquisite lyrics of our language. Those who look into the book will be surprised at its richness: while there is scarcely a poem admitted that children will not be sure to welcome. It is a handsome volume in all its details; luxurious even, in its paper, print, and binding.

* *The Story of a City Arab.* By the Author of "The Story of a Pocket Bible." Fcap. 8vo. pp. xvi. 398.
Helen Maurice; or the Daughter at Home. Fcap. 8vo. pp. 190.
The Weed with an Ill Name. By the Author of "The Story of a City Arab." 16mo. pp. 106.
London: *Religious Tract Society.* 1863.

* *Steps in the Dark.* By H. M. Post 8vo. pp. 308. Edinburgh: *Oliphant & Co.* 1864.

† *Busy Hands and Patient Hearts; or the Blind Boy of Dresden and his Friends.* Translated from the German of Gustav Nieritz. Sq. Cr. 8vo. pp. viii. 112. London: *Jackson, Walford, & Hodder.* 1863.

‡ *Chronicles of the Schönberg Cotta Family.* 8vo. London. *Nelson.* 1864.

§ *Playtime with the Poets; a Selection of the Best English Poetry for the use of Children.* By a Lady. Sq. 12mo., pp. xvi., 390. London: *Longman.* 1863.

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